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TERMS.

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LEXINGTON:
WEDNESDAY, *NOVEMBER* 5, 1834.

Tribute to Baxter and Bunyan.

The interesting tribute—says the Southern Religious Telegraph—paid to these excellent men, in the following paragraphs, is from Sir James McIntosh's "History of the revolution in England," a work recently published in a costly quarto in London, and lately brought to this country.

"Richard Baxter, one of the most acute and learned, as well as pious and examplary men of his age, was the most celebrated divine of the Presbyterian persuasion. He was so well known for his moderation as well as his general merit, that at the Restoration he was made chaplain to the King, and a bishoprick was offered to him, which he declined, not because he deemed it unlawful, but because it might engage him in severities against the conscientious, and because he was unwilling to give scandal to his brethren by accepting preferment in the hour of their affliction. He joined in the public worship of the Church of England, but preached to a small congregation at Acton, where he soon became the friend of his neighbor, Sir Matthew Hale, who though then a magistrate of great dignity, avoided the society of those who might be supposed to have influence, and from his jealous regard to independence, chose a privacy as simple and frugal as that of a pastor of a persecuted flock. Their leisure was often employed in high reasoning on those sublime subjects of metaphysical philosophy to which they had both been conducted by their theological studies, and which, indeed few contemplative men of elevated thought have been deterred by the fate of their forerunners from aspiring to comprehend. Honored as he was by such friendship, esteemed by the most distinguished persons of all persuasions, and consulted by the civil and ecclesiastical authorities in every project of reconciliation and harmony, Baxter was five times in fifteen years dragged from his retirement, and thrown into prison as a malefactor. In 1669, two subservient magristrates, one of whom was steward to the Archbishop of Canterbury, summoned him before them for preaching at a conventicle. Hale, too surely foreknowing the event, could scarcely refrain from tears when he heard of the summons. He was committed for six months, and after the unavailing intercession of his friends with the king, was at length enlarged in consequence of informalities in the commitment. Twice he afterwards escaped by irregularities into which the precipate zeal of ignorant persecutors had led them. Once when his physician made oath that imprisonment would be dangerous to his life, he owed his enlargement to the pity or prudence of Charles II. At last, in the year 1685, he was brought to trial for supposed libels, before Jeffreys, in the Court of King's Bench, where he, whose misfortunes had almost drawn tears down the aged cheeks of Hale, was doomed to undergo the most brutal indignities from Jeffreys.

The history and genius of Bunyan were as much more extraordinary than those of Baxter, as his station and attainments were inferior. He is probably at the head of unlettered men of genius: when other extraordinary men have become famous without education, though depressed by poverty, they were not like him sullied by a vagrant and disreputable occupation. By his trade of a travelling tinker he was from his earliest years placed in the midst of profligacy, and on the verge of dishonesty. He was for a time a private in the parliamentary army, the only military circumstance which was likely to elevate his sentiments and amend his life. Having embraced the opinions of the Baptists he was soon admitted to preach in a commnnity which did not recognize the distinction between the clergy and the laity. Within five months after the Restoration he was apprehended under the statute 25 of Elizabeth, and was thrown into prison at Bedford, where he remained for twelve years. The narrative of his life exhibits remarkable specimens of the acuteness and fortitude with which he withstood the threats and snares of the magistrates, clergymen and attornies, who beset him, and foiled them in every contest of argument. In the year after his apprehension he made some informal applications for release to the judges of assize, to whom his petition was presented by his wife, who was treated by one of them, Twisden, with brutal insolence. His colleague, Sir Matthew Hale, listened to her with patience and goodness, and with consolitory compassion pointed out to her the only legal means of obtaining redress. In the long years which followed, the time of Bunyan, was divided between the manufacture of lace, which he learned in order to support his family, and the composition of those works which have given celebrity to his sufferings. He was at length released, in 1672, by Barlow, Bishop of Lincoln; but not till the timid prelate had received an injunction to that effect from the Lord Chancellor. He availed himself of the indulgence of James II., without trusting it, and died unmolested in the last year of that Prince's government. His Pilgrim's Progress, which at first found readers only amongst those of the Calvinistic persuasion, gradually emerged from this narrow circle, and at length rivalled Robinson Crusoe in popularity. His genius subdued the opposite prejudices of Johnson and of Franklin, and his name has been uttered in the same breath with those of Spenser and of Dante.

From the Vermont Chronicle.

FRANCE.

THE INTELLECTUAL REVOLUTION NOW GOING ON.

We translate the following from an article on "the signs of the times," in the *Archives du Christianisme.*

"A third sign of the times which we submit to the consideration of the Christian reader with the same confidence, is, *the progressive return of the present generation towards spiritual ideas.* Let us be understood: We are far from saying that this movement is seen in all classes of society; still less do we pretend that this walking spiritualism is already that of Christianity; but there is notwithstanding, in the fact that we have mentioned, one more powerful means for the evangelizing of the country. We will explain ourselves on these several points.

If we limit our observations to the intellectual and religious state of the lower classes, we shall not find among them any where a returning towards spiritual ideas. The inhabitants of large cities, with a few exceptions are so lost in the mass as hardly to be taken into the account, are given up to the grossest materialism; except that their language is more cynical and their education less polite, they are where the salons of Paris were from 1780 to 1800. In the workshops, in the factories, in the sheds along the lanes and alleys, they loudly deny all belief in the simplest truths of natural religion; it almost requires courage to say in such places that one has a soul distinct from the body and that shall survive it. Country people, if in the neighborhood of large cities, are continually coming more under the dominion of this spirit of materialism; in other places they are materialists of another fashion,—they continue to practice the rites of a religion with which thought has nothing to do—a Catholicism that is unspiritual through and through. It would hardly transcend the bounds of truth to apply these remarks to a large proportion of the middle classes. In the commonalty of whatever name, merchants, manufacturers, &c. there is no visible re-action towards spiritual ideas. They are generally—we acknowledge it with pleasure,—above that vulgar taste in irreligion of which the laboring classes make such a parade; but they live for the purposes of fortune and of place; they care for nothing but business, money and office; about God and the soul they never trouble themselves; and elevated religious thought is for them a non-entity. It is not therefore—remembering always a few honorable exceptions—among the laboring and mercantile classes that we are to look for the tendency of the age towards the spiritual.

"Where then is this spiritual re-action? In the wants, in the principles, in the writings, in the conversation of the most enlightened classes of the community. The men who are at the head of the intellectual progress of the age—Messrs. Chateaubriand, Royer-Collard, Cousin, Ballanche, Jauffroy, reject the materialism of the school of Condillac; Cabanis, and Broussais. The doctrines that make man only a better organized brute than the monkey, are no longer in vogue; no professor of philosophy dares teach them to the youth of this generation; no magazine of any reputation will consent to be the organ of them. Materialism dies wherever manly study is taken up; and it dies scorned. Even such as have not yet abandoned it, those who are but too completely materialists in their conduct, would blush to appear so in their writings and in conversation. Is this a trifling matter—a re-action of no importance, to Christians who are aiming to evangelize France?

"Observe also that this return to spiritual ideas, begun by philosophy, has entered the domain of literature and made there a deep impression. We do not allude to the manufacture of novels and obscene dramas that have been issuing for this four years from the theatres and the shops; that is not literature; it is the vilest of handicrafts. We speak of the truly literary productions of the age. In poetry, Lamartine and his school are spiritualists; in history, Chateaubriand, who is entitled by his admirable historical essays to be named a second time, Michelet, and many others, have written under the inspiration of religious views; and even in philology and grammar, the excellent Nodier finds occasion for proofs of the existence of the soul. and of the authenticity of the book of Genesis. It is a curious phenomenon of the age, that the divine authority of Moses has shone with the more striking brilliancy from having gone down into the bosom of the earth with Cuvier, visited the hieroglyphic-covered pyramids with Champolion, and guided Nodier in his philological pursuits.

"This spiritual re-action, we frankly acknowledge, is still confined to a very narrow circle when compared with the great mass of the nation; for what are a few philosophers, politicians, historians and poets, to the millions of laborers and of the middle classes, who feed on materialism as their daily bread! But it would be strangely to mistake the history of the human mind, to limit one's self here to the formation of statistical tables in order to count hands for the two creeds. Ten powerful writers will have more influence on the moral and intellectual destinies of a people, than ten thousand individual absorbed in the cares of physical life. The multitude is a flock that arranges itself around genius as a leader; it would be easy to count up the mighty intellects in whose track the race has followed, down from Thales and Pythagoras to this day. *A little leaven leaveneth the whole lump,*—a proverb strikingly applicable to the influence of great men over the mind and character of nations. Now, if we inquire who are the advocates of spiritual views at present, we shall rejoice to recognize among them the most powerful minds of the nineteenth century. God has bestowed upon them every thing necessary to give a mighty impulse to all France; and the moral empire that they hold does more than to compensate for the fewness of their number. Here votes are to be weighed, not counted.

"The more we think on this awakening of spiritualism and on the men who have been the means of it, the more we are persuaded that God has imposed upon the learned classes a great and salutary duty of explanation; he has called them, he constrains them, to build again what they threw down fifty years ago. As the philosophers, poets and historians of the last generation scattered with unsparing hand the infection of materialism among a religious people, so our historians, our philosophers, and our poets are yet to diffuse among a people steeped in irreligion the pure waters of spiritual ideas. Individuals are not always forced to expiate in this life their crimes, for they are to exist beyond the grave; but classes of men, not having as classes any future existence, must sooner or later receive the due reward of their evil deeds and make proper reparation here. The first was done in '93 under the guillotine; the literati of the present times are accomplishing the other. After the sophists arose Socrates and Plato; the Fathers of the Church succeeded the professors of Atheism in the Roman empire; to Diderot succeeds Chateaubriand, Royer-Collard to the Baron d'Holbach, and Lamartine to the author of the War of the Gods. The Lord is always consistent, and what he does is done gloriously.

"But is this spiritualism that of Christianity? No, certainly, far from it; it makes plain the path of the gospel, it prepares the way but does not go in. Were we willing to be counted paradoxical, we would even say that we have no hope of seeing the men whose business in the plan of Providence it is to spiritualize France,—the first to attain to a humble and sincere Christian piety. God grant that we may be wrong and that we may be proved false prophets! We are afraid—judging from an experience with which facts have rarely been inconsistent—that the three-fold pride of intellect, of knowledge, and of reputation, will stop these men of genius at the threshhold of the strait gate; for it can be passed only by becoming as a little child, and it is hard for the wise men of this world to be as little children. But God hath chosen them to prepare the way of the gospel; they are—for the most part unconsciously—the precursors of the returning kingdom of Christ, of which, notwithstanding, they themselves shall not be members; pioneers in the moral world, they are to break up the soil of which the disciples of Christ, the true heirs, are to reap the fruits of our calling—so the Lord seems to address them—is, to consume and reduce to powder by the fire of your genius the last ruins of materialism; the people shall gather around you and shall bless you, for you shall be great in their eyes; thus far shall you lead France! But after you, obscure men shall take up the work where you shall have left it, and shall guide France in those gospel paths which you only saw from afar."

Popery not increasing.

This opinion we do not express simply in relation to our own country, but in relation to the old world as connected with the new.

In evidence of our remark, that Popery is not increasing, and that Christian Missions are spreading over the world, we copy the facts which follow, extracted from the last New York Observer. The extract is the concluding part of a letter written by a gentleman now in France, and whose testimony may be relied on.

"A French Catholic Journal has published on this subject a very curious document. It reviews successively the stations founded by Romish missionaries sent from France; showing the pitiable condition in which they are found, and it makes distressing appeals for help. I cannot deprive your readers of a few short extracts from this document.

"There is according to the account of a French priest, a Catholic station in the *kingdom of Tongking* on the borders of China. 'This station contains one hundred and eighty thousand Christians,' (it is a priest who speaks.) 'For these hundred and eighty thousand Christians you suppose, perhaps there are a hundred or a hundred and fifty Catholic missionaries. Not at all—there are *two* priests sent from Europe, one is ninety years old, and the other equally disabled by age and infirmities." What must become of these hundred and eighty thousand *Christians* as they are called, who have not perhaps among them all four copies of the Bible, or even of a part of the Bible? Whence can they derive the spiritual nourishment they need? These Christians differ from the idolatries around them in nothing except that they have received baptism; in other respects they are equally ignorant, and superstitious and corrupt.

"Another Catholic mission is established in *Cochin-China*—and contains eighty thousand Catholics" (there too a French priest is speaking.) 'These eighty thousand Catholics have for the service of their Churches, *two* bishops, who have resided among them for twenty-nine years. These bishops have two grand vicars; but one is paralytic: the other sails from Cochin-China to Paris, and from Paris to Cochin-China.' The Catholic inhabitants are no better served, it appears, than the Christians of Tong-king.

The condition of things is still more deplorable in the kingdom of *Siam.* You have read, perhaps, that under the reign of Louis XIV. the king of Siam, influenced by the Jesuits, sent a formal declaration to the king of France, to declare that he desired to be converted to the Catholic faith, himself and all his people. Alas! that glory has vanished, and the proud embassy has produced sorry results. Now there is in the whole kingdom of Siam only *a single French priest.* A new proof that the Gospel is not propagated by splendid and brilliant efforts. The kingdom of God is extended by the simple and humble preaching of the word, and not by the intervention of ambassadors.

"At *Pondicherry, in the East Indies,* there are several stations, comprising together more than a hundred and forty thousand Catholics" (I copy from the document.)—'A single French bishop assisted by five missionaries, is charged with the spiritual care of this immense flock, on a coast of two hundred leagues. How few laborers for so vast a harvest!"

This is not all. There was *in China,* a Catholic Seminary for educating native priests; but this Seminary was completely destroyed in 1817. The Catholics have also experienced new persecutions in China. 'Several Christian families, the most wealthy and charitable of Su-tchuen,' says the French priest, 'were reduced to beggary in 1828; their chiefs were put to death, and their children without distinction of age, were scattered.' When these persecutions endured by Catholic proselytes, are compared with the cheering facilities which the missionary Gutzlaff finds for preaching the word of truth do we not recognize that God protects and blesses the efforts of truly Christian missionaries, while he abandons Catholic missions?

The following is the recapitulation of the narrative by the French priest: "In our eastern missions, there are scarcely now *thirty* European missionaries, and most of them are sinking under the weight of years, and labors and infirmities. In 1791, there were at these same stations from *sixty* to *eighty* missionaries, and this number was far from being sufficient." Thus in the space of forty-three years, the number of French Catholic missionaries has been reduced more than half! In the same period Protestant missionaries have been sent to all parts of the globe, by the societies of London, of America, of Switzerland, and of many other countries! What instruction, I repeat it, is imparted by this coincidence!"

The Great Heresy.

[Extracts from William Law.]

The sin of all sins, or the heresy of all heresies, is a worldly spirit. We are apt to consider this temper only as an infirmity, or pardonable failure; but it is indeed the great apostacy from God and the divine life. It is not a single sin, but the whole nature of all sin, that leaves no possibility of coming out of our fallen state, till it be totally renounced with all the strength of our hearts. Every sin, be it of what kind it will, is only a branch of the worldly spirit that lives in us. *There is but one that is good,* saith the Lord, *and that is God.* In the same strictness of expression it must be said, there is but one life that is good, and that is the life of God and of heaven. Depart in the least degree from the goodness of God, and you depart into evil; because nothing is good but his goodness.

Like can only unite with like, heaven with heaven, and hell with hell; and therefore the life of God must be the life of the soul, if the soul is to unite with God. Hence it is, that all the religion of fallen man, all the methods of our redemption, have only this one end, to take from us that strange and earthly life we have gotten by the fall, and to kindle again the life of God and heaven in our souls. Not to deliver us from that gross and sordid vice called covetousness, which heathens can condemn, but to take the whole spirit of this world entirely from us, and that for necessary reason; because all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the father. And therefore a worldly spirit is not to be considered as a single sin, or as something that may consist with some real degrees of Christian goodness; but a state of real death to the kingdom and life of God in our souls. Management, prudence, or an artful trimming betwixt God and Mammon, are here all in vain.

Hold this, therefore, as a certain truth, that the heresy of all heresies is a worldly spirit. It isthe whole nature and misery of our fall, it keeps up the death of our souls; and so long as it lasts, makes it impossible for us to be born again from above. It is the greatest blindness and darkness of our nature, and keeps us in the grossest ignorance both of heaven and hell. Light, and truth, and the gospel so far as they concern eternity, are all empty sounds to the worlly spirit. His own good, and his own evil, govern all his hopes and fears; and therefore he can have no religion, or be farther concerned in it, than so far as it can be made serviceable to the life of this world. Publicans and harlots are all of the spirit of this world; but it highest birth are the Scribes, the Pharisees, and hypocrites, who turn godliness into gain, and serve God for the sake of Mammon; these live, and move, and have their being, in and from the spirit of this world. Of all things, therefore, detest the spirit of the world, or there is no help; you must live and die an utter stranger to all that is divine and heavenly. You will go out of the world in the same poverty and death to the divine life, in which you entered into it. For a worldly, earthly spirit can know nothing, feel nothing, taste nothing, delight in nothing, but after an earthly manner.

The natural man, saith the apostle, *receiveth not the things of the Spirit of God, they are foolishness unto him. He cannot know them, because they are spiritually discerned.* Now the true ground and reason of this, and the absolute impossibility for the natural man, how polite, and learned, and acute soever he be, is this: it is because all real knowledge is life, or living sensibility of the thing that is known. There is no light in the mind, but what is the light of life; so far as our life roaches, so far as we understand, and feel, and know, and no farther. Now this is all that the natural man, who hath not the life of God in him, can possibly do with the things of God:—he can only contemplate them, as things foreign to himself, as so many dead ideas, that he receives from books, or hear-say; and so can learnedly dispute and quarrel about them, and laugh at those as enthusiasts, who have a living sensibility of them. He is only the worse for his hearsay, dead ideas of divine truths; they become a bad nourishment of all his natural tempers: he is proud of his ability to discourse about them, and loses all humility, all love of God and man, through a vain and haughty contention for them. His zeal for religion is envy and wrath, his orthodoxy is pride and obstinacy, his love of the truth is hatred and ill-will to those who dare to dissent from him. This is the constant effect of the religion of the natural man, who is under the dominion of the spirit of this world. He cannot know more of religion, nor make a better use of his knowledge, than this comes to; and all for this plain reason, because he stands at the same distance from a living sensibility of the truth, as the man that is born blind does from a living sensibility of light. Yet so ignorant is the natural man, with all his learned acuteness, that he does not so much as know that there is, and must be, this great difference between real knowledge and dead notions of things, and that a man cannot know any thing in religion, any further than his own life opens the knowledge of it in himself.

The measure of our life is the measure of our knowledge; and as the spirit of our life worketh, so the spirit of our understanding conceiveth. If our will worketh with God, though our natural capacity be ever so mean and narrow, we get a real knowledge of God, and heavenly truths, for every thing must feel that, in which it lives. But if our will worketh with Satan, and the spirit of this world, let our parts be ever so bright, our imaginations ever so soaring, yet all our living knowledge, or real sensibility, can go no higher or deeper than the mysteries of iniquity, and the lusts of the flesh and blood.

The spirit that leads our life, is the spirit that forms our understanding. The mind is in our eye, and all the faculties of the mind see every thing according to the state the mind is in. If selfish pride is the spirit of our life, every thing is only seen, and felt, and known, through this glass. Every thing is dark, senseless, and absurd, to the proud man, but that which brings food to this spirit. He understands nothing, he feels nothing, he tastes nothing, but as his pride is made sensible of it, or capable of being affected with it. His wit, his parts, his learning, his advancement, his friends, his admirers, his successes, his conquests, all these are the only God and heaven, that he has any living sensibility of. He indeed can talk of a scripture-God, a scripture-Christ, and heaven; but these are only the ornamental furniture of his brain, whilst pride is the god of his heart. We are told that God resisteth the proud, and giveth grace to the humble. Pride resisteth God, it rejecteth him, it turneth from him, and chooseth to worship and adore something else instead of him; whereas humility leaveth all for God, falls down before him, and opens all the doors of the heart for his entrance into it.

The philosophers of old begun all their virtue in a total renunciation of the spirit of this world. They saw with the eyes of heaven, that darkness was not more contrary to light, than the wisdom of this world was contrary to the spirit of virtue; therefore they allowed of no progress in virtue, but so far as a man had overcome himself, and the spirit of this world. This gave a divine solidity to all their instructions, and proved them to be masters of true wisdom. But the doctrine of the cross of Christ, the last, the highest, the most finishing stroke given to the spirit of the world, that speaks more in one word than all the philosophy of voluminous writers, is yet professed by those, who are in more friendship with the world than was allowed to the disciples of Pythagoras, Socrates, Plato, or Epictetus. Nay, if those ancient sages were to start amongst us with their divine wisdom, they would bid fair to be treated by the sons of the gospel, if not by some fathers of the Church, as dreaming enthusiasts But this is a standing truth, the world can only love its own, and wisdom can only be justified of her children. The heaven-born Epictetus told one of his scholars, that then he might first look upon himself as having made some true proficiency in virtue, when the world took him for a fool; an oracle like that, which said, *The wisdom of this world is foolishness with God.*

If you were to ask me, what is the apostacy of these last times, or whence all the degeneracy of the present Christian church, I should place it all in a worldly spirit. If here you see open wickedness, there only forms of godliness; if here superficial holiness, political piety, crafty prudence, there haughty sanctity, partial zeal, envious orthodoxy; if almost every where you see a Jewish blindness and hardness of heart, and the church trading with the gospel, as visibly as the old Jews bought and sold beasts in the temple; all this is only so many forms and proper fruits of the worldly spirit. This is the great net, with which the devil becomes a fisher of men; and be assured of this, that every son of man is in this net, till, through and by the Spirit of Christ, he breaks out of it.

Trust to any kind or form of religious observances, to any number of the most plausible virtues, to any kinds of learning or efforts of human prudence, and then I will tell you what your case will be; you will overcome one temper of the world, only and merely by cleaving to another. For nothing leaves the world, nothing renounces it, nothing can possibly overcome it, but singly and solely the spirit of Christ. Hence it is, that many learned men, with all the rich furniture of their brain, live and die slaves to the spirit of this world; and can only differ from gross worldlings, as the Scribes and Pharisees differ from publicans and sinners. It is because the spirit of Christ is not the one only thing that is the desire of their hearts, and therefore their learning only works in and with the spirit of this world, and becomes itself no small part of the vanity of vanities.

From the Missionary Herald for October.

Hilo, Sandwich Islands.

A letter from this station, dated, March 28, 1834, gives the following account of an interesting state of religious feeling, followed by additions to the church, which had been witnessed there.

Renewed attention to the Gospel.—In our letter of October 1st, 1833, we stated the reverse of things at this station; a reverse which made the prospect dark indeed, if we looked at things seen; but which we had even then some faint hope might prove like the darkness before the dawn of day. Appearances remained the same till the 10th of November, when we examined our station schools, and appointed a protracted meeting to commence the 13th of December. Our examination was followed by a vacation of a little more than two weeks. This enabled us to devote more time to visiting from house to house, than we had previously been able to command for that purpose. The members in the church and the teachers in the Sabbath school were also directed to visit the people, and endeavor to persuade them to attend meeting and join the Sabbath school. By these means our congregation was somewhat enlarged, and the number of scholars in the Sabbath school almost doubled. Still, at the commencement of the protracted meeting, the church, with few exceptions, were asleep; and seemed, though they had been frequently instructed on the subject, to have no conception that it was possible for sinners to be converted without a previous process of seeking, which was to be protracted for months, if not for years. Among the impenitent none were known to be particularly inquiring. Death reigned through the congregation. We saw nothing to inspire hope, but the promises of an omnipotent God, and the almost absolute certainty that Satan would triumph, if the Holy Spirit should not descend. After two or three days it was found that a few of the most forward scholars in our station school were under deep conviction; and before the close of the meeting three or four of them gave pleasing evidence that they were created anew in Christ. The meeting was continued eight days. The number who attended was from 700 to 1,000, or about the same as our congregation on the Sabbath. Two weeks from the close of this meeting, things seemed to be at a stand. Most of the church were still asleep. We then held a three days meeting exclusively for the church members and candidates, except the meeting at sunrise, which was open for all. The order of exercise was the same at this, as at the former meeting. The presence of the Holy Spirit was manifest. From that time the church, as a body has appeared better than we had ever expected to see it. Some individuals from among the impenitent gave evidence of a change of heart.

Admissions to the church.—On the first Sabbath of the present month sixteen persons were admitted to the church. For nine of them we had entertained hope for a considerable time. The remaining seven give the same kind of evidence of a recent work of the Spirit on their hearts, as is expected from young converts in the United States. We hope a few others have been brought to Christ during the last few months, though we fear their number is small. The few who have seemed to give the most decisive evidence of a change of heart, have appeared to have much clearer views of the sinfulness of their own hearts, and of their indebtedness to the grace of God alone for salvation, than any of us had before witnessed in natives of these islands.

While we would say, The Lord hath done great things, and let his name be praised, we wish to record what he has done, as merely an earnest of what might have been accomplished, had we been prepared for it; and also as showing what must be done by the churches in our own country, before revivals, affecting the great mass of this people, can be expected. We know of no individual who gives any evidence of having been converted during the last few months, who had not for a considerable time been a member of the Sabbath school; and no ones gives satisfactory evidence who is not, also, a member of some one of the schools taught by ourselves during the week.

Schools.—The same reasons which led us to suspend the native schools of Hilo and Puna last August, have hitherto prevented our making efforts immediately to revive them. We have no hesitation in saying the old system of native schools has effected nearly all that can be accomplished by it in our field. And we see no way in which any system of schools can be carried into extensive operation, or in which the gospel can be brought to exert its influence on the great mass of this unthinking people, for a long time to come, without the residence of a mission family at each of the more important places along the whole extent of our sea-coast. The station schools mentioned in our last have all been continued. The present number in the school for teaching is sixty-one. In the school for females are

eighty scholars Mr. Goodrich's school has also been continued. All the scholars in these schools belong to the Sabbath school. We have this year had no school for children till within a few weeks, because we have been unable to find time and strength for it. We have now a school of about seventy children.

Preaching.—During the months of October and November we preached frequently at our out churches on the Sabbath; also during the week at two small villages, about four miles distance from our residence. Since that time we have thought it our duty to spend most of our strength nearer home. Mr. Goodrich has once made the tour to Puna. This is nearly all we have done during the last four months, at a distance of more than four miles from our residence. The gospel has been regularly preached at this place since the date of our last. During the last three and a half months we have daily held a public meeting, commencing fifteen minutes before sun-rise, for exhortation and prayer; and have found the people more ready to attend regularly at this than at any other hour of the day. We have also held meetings frequently in the afternoon.—There are now more than 300 scholars in the Sabbath school. The attention given to preaching is encouraging; though we have to lament that there is evidently less feeling in the congregation, than there was two months ago. We request your prayers that the word of the Lord may have free course with us, even as it has had with you.—Messrs. Goodrich, Lyman & Dibble.

A Christian Man of Business.

Nathaniel Ripley Cobb, Esq. was an eminent merchant of Boston, of the Baptist denomination, who entered solemnly into *fellowship*, or partnership, with Jesus Christ, and transacted business for their joint interest. He lately deceased, and then the secret of his active benevolence was fully disclosed. In the year 1821 he made and signed the following covenant with God:

"By the grace of God I will never be worth more than $50,000.

"By the grace of God I will give one fourth of the nett profits of my business to charitable and religious uses.

"If I am ever worth $20,000 I will give one half of my nett profits; and if I am ever worth $30,000, I will give three-fourths, and the whole after 50,000. So help me God, or give to a more faithful steward and set me aside.

Nov. 1821. N. R. COBB.

The Western Methodist remarks

"That he was not long in reaching his highest mark of 50,000 dollars—for God generally prospers those who wish for wealth with a single eye to promote the immortal interests of mankind.—Mr. Cobb was so scrupulous that when by any sudden turn in commerce his fortune received an accession, he would not rest a moment until the surplus had been paid over. At one time he suddenly found himself richer than his mark, and he immediately endowed a professorship in the Newton Theological Seminary with 7,500. On his death bed he could say that his savings on this plan had been a sum total to the cause of God of more than 40,000 dollars.

Awful Warning.

Among the deaths mentioned in our paper of to-day is that of a Mr. Boynton, of Shrewsbury, who is stated to have been killed by a fall from his wagon in a fit of intoxication.—The circumstances attending this death are of a character which ought to be made public.—They are detailed in the Worcester Spy, from which we make the extract below. It is stated, that unpleasant and painful as it must of course have been to them, the family of the deceased were desirous that this exposure should be made. They do right by thus sacrificing their personal feelings to the public good.—*Landmark.*

Mr. Boynton had many years been addicted to the intemperate use of ardent spirits. So long as this was the case, he was poor, and his family were often deprived of many of the comforts and conveniences of life. The temperance reformation at length came, and rose, like the Sun of Righteousness, with healing in its beams, carrying comfort, consolation, joy, and gladness, to the hearts of thousands of wives, and mothers, and children. The general reform which was going on in the community, produced a good effect on Mr. Boynton. He became less intemperate, more industrious and healthy, his family were well provided for, and peace and comfort entered the abode and reigned there, where before, was wretchedness." The countenance of his excellent wife beamed joy and gladness; the hearts of eight amiable and promising children participated in the happiness. Mr. B's temperance brought with it, its usual accompaniment, *thrift*. More than a year and a half ago, he joined a temperance society, which had adopted the principle of total abstinence. The effect was apparent. He entirely refrained from the use of ardent spirit as a drink. In May or June last, he visited a store in the south part of Shrewsbury. The keeper of it is, we understand, a licensed retailer of ardent spirits, and has heretofore held some of the highest and most responsible offices in the town. While Mr. B. was there, as he afterwards related to his wife, the retailer told him that the temperance societies had other objects in view than to prevent the drinking of rum; that they sought power; that it would not be long before they would have the whole rule, and would deprive people of their tea and coffee, and prescribe what they should eat, and drink, and wear, &c., all of which was well spiced with sarcasm on *cold water societies*, and sneers at the efforts those societies were making. The effect of this was, to induce Mr. B. to violate his pledge, and to buy a quantity of rum, which he carried home and drank. At this time, when he returned home, his wife expressed regret that he had brought rum with him; but he repeated what the retailer had said, and added, "If you could hear —— talk, and see how he understands it, and what the temperance societies mean to do, you would'nt ever say any thing more about my drinking rum; he would shut up your mouth about temperance societies pretty quick." By this new indulgence his previous appetite revived, his former habits were resumed, and he met an untimely end while in a fit of intoxication.

The Hartford Review states that a quantity of gunpowder placed by some malicious persons at the entrance of the Free Church in that city, exploded during service on Sunday evening last, fortunately without injury to the congregation. A reward of $100 has been offered for the discovery of the persons who placed it there. On the same evening, a mob collected at the African Methodist church, and an affray took place, in which one colored man was seriously injured.

Revivals.

Franconia, N. H.—At this place there has been an interesting revival of religion. There was some interest manifest, and three persons were added to the church, the early part of last winter. There was an increasing attention through the winter and spring, and until July last, when it was thought best to hold an extra meeting of several days. But upon consideration we found ourselves destitute of a suitable building, for such a meeting. Our usual place of meeting, a large commodious school room, was filled to overflowing on common occasions, and this was the best place we could think of. We once concluded to give up holding a meeting of this kind, but some more encouraging circumstances, induced us to venture, as was thought by some almost rashly, to make the appointment. We obtained a considerable building which had been put up, and covered, for a store: and we turned out and fitted it up for a temporary *meeting-house*—we held our meeting till the fifth day. The neighboring ministers manifested much interest, and came even the distance from Plymouth and Haverhill, and labored incessantly. These means were accompanied by a divine blessing and an interesting time has followed. There have been some very remarkable instances of conviction, and hopeful conversion. The change is great. The Temperance reformation had become very general here, and had thus prepared the way. Above twenty persons have been added to the congregational church, *by profession*, mostly heads of families. In all 27 have been added to this church the past year, and two or three more are now candidates—*New Haven Observer.*

Berkley, Ms.—We have just had a short interview with our former neighbor, Rev. Preston Taylor, of Barnard, Vermont. Being on a short furlough from his pastoral charge, he was providentially directed to Berkley, where he was acquainted with only one family, and where he expected to spend only a day or two. The people have been destitute of a minister for about five years, the church was much divided, the members alienated from each other, and their whole prospects gloomy. Mr. Taylor, contrary to his former calculations, spent the Sabbath with them, and after an absence of a few days, consented to continue his labors for a short time. A protracted meeting was holden. The members of the church confessed their sins to each other and received mutual forgiveness, first privately, and then in church meeting; after which they, in a body, publicly confessed their faults before the whole congregation. Perfect harmony seemed to be restored. Ten or eleven, most, if not all, of whom formerly entertained hope in Christ, have been propounded for admission to the church. A considerable number of others appear to have become penitent for sin. The church has given Mr. Taylor a unanimous call to become their pastor, and an adequate provision has been made, by subscription, for his pecuniary support.—*Boston Recorder*

Franconia, N. H.—At this place there has been an interesting revival of religion. There have been some very remarkable instances of conviction, and hopeful conversion. The change is great. The Temperance reformation had become very general, and had thus prepared the way. Above 20 persons have since been added to the congregational church, *by profession*, mostly heads of families. In all 27 have been added to this church the past year and two or three more are now candidates. —*New-Hampshire Observer.*

From the St. Louis Observer.

Synod of Missouri.

Extracts from the Minutes of the Sessions held in St. Charles, Oct. 16, 17, and 18, 1834.

The Committee to whom was referred overture No. 6, presented the following resolutions which were adopted, viz:

Resolved. 1. That this Synod do highly approve of the noble resolutions of the American Bible Society in relation to supplying the World with the Word of Life.

2. That this Synod do esteem it a high privilege to have an opportunity to bear some part in this glorious work. We do, therefore, pledge ourselves to co-operate with our brethren in the supply of the World with the Scriptures, and we affectionately recommend to all the members of our churches to bear a part in this benevolent work.

Resolved, That it be recommended to each minister belonging to this Synod, or laboring within its bounds, to use additional efforts to interest the members of the church or churches he may serve, in the monthly concert of prayer; to procure their attendance upon, and interest in those meetings, and to take up collections at such meetings for the support of Missionaries amongst the heathen.

Resolved, That it be recommended to each Minister to present the subject of foreign missions to his people in a discourse on or before the first Sabbath in January next.

Whereas, agreeably to the constitution of the Presbyterian church, her ecclesiastical courts are to be composed of an equal number of clerical and lay delegates: and whereas this Synod deem it of great importance to the welfare of the church that each particular church be represented by a Lay Delegate in Presbytery and Synod, therefore,

Resolved, That it be enjoined upon each Church Session, under the care of this Synod to appoint a lay delegate to represent them at the meeting of every such court, and to require of said delegate a report at the meeting of session next succeeding the meeting of such Ecclesiastical Judicatories.

Resolved, That an exploring agent be appointed by this Synod, whose business it shall be to visit the destitute portions of the state, organize churches, collect moral statistics, represent to the whole church the wants of the State, and particular fields of labor, and in other respects to do the work of an Evangelist.

Narrative of the State of Religion within the bounds of the Synod of Missouri.

In reviewing the state of the churches under the care of this Synod, our hearts rejoice to find that the march of the gospel has been onward. The cloud of moral gloom that a few years since hung heavy over all this region, seems now to be dissipating before the rising beams of the Sun of righteousness. Under the blessing of the Great Head of the church, several new churches have been raised up. The churches of St. Louis, of Belleview and Potosi, Greenfield, Hannibal, Big Creek, Auxvause and Columbia have enjoyed special seasons of Revival. Some of these have doubled, and others tripled their numbers during the last year. Under the influence of these seasons of Revival, the moral state of society has been entirely changed in some sections. In a region of county where twelve years ago there was not *one member* of the Presbyterian church, there are now *seven* or *eight* flourishing *churches*.

Nearly all our churches, which have enjoyed the stated preaching of the gospel, have received considerable additions, and seem to be advancing. In some of them the growth in grace and knowledge of the truth has been astonishing.

All our churches are doing something for the benevolent operations of the day. The spirit of true christian benevolence seems to be expanding. The Bible cause is promoted—Sabbath schools are in operation in nearly all our churches, in some of them they are flourishing, and in several churches there are two and three schools each. Bible classes are held in several of the churches, and have been much blessed. In one or two there are Sunday school Bible Classes. The Tract cause receives support. The Temperance cause is advancing. Some of our churches have not a member who uses, or abets the use of ardent spirits. In one congregation there is a distillery, but not belonging to a member of that church, and the members neither use the poison nor sell their grain to make it. There have been some happy conversions among those who have once been under the iron gripe of intemperance. The Monthly Concerts for Missions and Sabbath schools are observed in most of the churches and generally well attended—in some of them, collections are taken up.

A large portion of the churches hold weekly prayer meetings—some hold two, three, and four prayer meetings weekly. An Inquiry meeting is held weekly in one church. Weekly Lectures are delivered by most of our ministers, perhaps by all who are stationary. In several churches conference meetings are held, some weekly, and others monthly. There is also in one church a weekly prayer meeting held by the converted children of the Sabbath school. There is in St. Louis a Maternal Association that meets every other week to consult the interests of the children of its members, to read on that subject, and pray together about their children—much good may be expected from this source. In many of the churches there seems to be an increased attention to the preaching of the gospel, and other means of religious instruction. The spirit of active piety seems to be prevailing to an unusual extent. Christians are beginning to feel that it is inconsistent to pray and not act, where action is in their power—to say "Thy kingdom come," and never put forth an exertion to build up that kingdom.

Camp meetings have been held in a number of our churches, and the Lord has signally blessed them; showing, too plain to be misunderstood, that when his people are willing to make sacrifices of ease and convenience for his cause, that they may give to all the opportunity of hearing the gospel, and that they may have opportunities of warning, exhorting, and praying for their dying fellow men together, he is willing to bless. A large number of those who are now the active, pious, humble members of several of our churches, have found the Savior first precious to them at a camp-meeting—several churches are almost made up of members converted under the influence of the scenes and services of a camp-meeting. In the immediate neighborhood of one camp ground, where two years ago nearly all were irreligious, there is now but *one family* who do not belong to some church.

From these facts we see that the Lord is working—that the links in the chain that binds Satan, "that old Serpent, which is the devil," are growing strong. The chain of moral causes is in motion that we trust will overturn the kingdom of darkness, and raise the blessed kingdom of our God and of his Christ on the ruins thereof. We would take courage therefore, and come up to the conflict with renewed zeal and vigor, for much remains yet to be done. There is yet much land to be possessed, and, with the blessings of our leader, we are well able to possess it.

But there are still some things that give us pain. In some places the Sabbath is desecrated, God's law and ordinances are dishonored, profanity abounds, and in some places wickedness rears its hideous head in all its native ugliness and deformity. In others it has assumed a more decent exterior to beguile the unwary. We hear of drunkenness and treachery stalking abroad in the land. Some of those, who once professed better things, have gone back so the courses of iniquity—have left the army of Jesus and again are standing marshalled under the black banner of Satan—we are thankful they have been few. Some of our churches are cold and stupid, sleeping on their watch tower. One is in a very unhappy state, and the prospect is, that it will be broken up. An unhappy state of things seems to exist in an other. In some places there is opposition to the cause of Christ directly and openly; in others, indirectly, by opposing all that is calculated to advance it, and advocating those things that dishonor God and ruin immortal souls. Our ministers are few and widely scattered—many churches are vacant, none to break to them the bread of life. We are weak in ourselves, but our God is mighty. If we only have faith we shall be victors; for our God and Saviour is determined "to subdue all things unto himself."

WM. S. POTTS, *Stated Clerk.*

October 18, 1834.

Mission to Western Africa.

From a proof-slip of the Philadelphian of this week, politely forwarded by the editor in advance of the usual period of publication, we derive the following notice of the meeting in Philadelphia last Sunday evening, preparatory to the embarkation of Mr. Wilson for Cape Palmas, the new missionary station of the Board in West Africa.—*N. Y. Obs.*

On Sabbath evening, Oct. 19th, a very solemn and interesting meeting was held in the Central Presbyterian Church in Philadelphia, in which Dr. M'Dowell is pastor, for the purpose of committing the Rev. John Leighon Wilson and his wife to God, preparatory to their embarkation for Cape Palmas, their adopted missionary station in Africa. The editor had the pleasure of leading in the introductory prayer; the Rev. Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions, delivered instructions to Mr. Wilson in behalf of the Prudential Committee; Mr. Wilson delivered an address, in which he stated his reasons for selecting Africa as the field of his missionary labors; Dr. John M'Dowell followed him with an address; and Dr. C. C. Cuyler led in the concluding prayer. The spacious and beautiful house in which we met was thoroughly filled with attentive and deeply interested auditors; a large proportion of whom were professors of practical piety, from the several Presbyterian churches in the city.

We hope and trust that some of the beneficial results of this meeting will be lasting; and that many Christians who were present, will hereafter, be more thoroughly devoted to Christ's service than in any former part of their lives. Mr. Wilson is an estimable young gentleman from Georgia, who might have lived at home in ease and plenty. His wife was Miss Bayard, daughter of Dr. Bayard, late of Georgia, and niece to the late Hon. James A. Bayard, of distinguished political memory. When such amiable and lovely persons go on *the forlorn hope of missions*, (if there is any such thing,) other Christians should not only admire their example, but seriously ask, who gives us leave to stay at home, make few sacrifices for Christ, and hope to die quietly in the lap of ease! None of us are less bound than they to practice self-denying labors for the extension of the Redeemer's kingdom.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 5, 1834.

Anniversary Meetings

Of the present week in Lexington, will be held as follows:

Bible Meeting—on Wednesday afternoon, at 3 o'clock, at the Baptist Church.

Home Mission Meeting—on Wednesday evening at half past 6 o'clock, at the McChord Church.

Tract Meeting—on Thursday afternoon, at 3 o'clock, at the McChord Church.

Foreign Mission Meeting—on Thursday evening, at half past 6 o'clock, at the First Presbyterian Church.

Sabbath School Meeting—on Friday afternoon, at 3 o'clock, at the Methodist Episcopal Church.

Education Meeting—on Friday evening, at half past 6 o'clock, at the First Presbyterian Church.

Among the number of gentlemen who are here during this interesting season, who were present at the anniversaries in Cincinnati, and are expected to deliver addresses at these meetings, are the following:

Rev. *Dr. Wisner*, of Boston, Secretary of the American Board of Commissioners for Foreign Missions. Rev. *Mr. Winslow*, Missionary from Ceylon, India. Rev. *Mr. Patton*, of New-York, Secretary of the American Education Society. Rev. *Mr. Bullard*, of Cincinnati, Secretary of the Foreign Missionary Society for the Valley of the Mississippi. Rev. *Mr. Little*, of Ohio, Agent for the West of the American Home Missionary Society. Rev. *Mr. Spalding*, of Cincinnati, Agent for the West of the American Education Society. Rev. *Mr. Stone*, Secretary and Agent of the Foreign Missionary Society for Kentucky.

The Kentucky Education Society and Board of Education of the General Assembly of the Presbyterian Church will also be represented.

Rev. *President Young* and several gentlemen from a distance are also expected to participate in these meetings.

Anniversaries at Cincinnati.

The last Cincinnati Journal contains an account of the proceedings of two of the series of Anniversary meetings which have been recently held in that city. The meeting of the Young Men's Temperance Society was held on Monday evening, the 27th inst. The meeting was opened with prayer, by Dr. Wisner of Boston, after which an appropriate hymn was sung. The first resolution was offered by the Rev. Wm. Patton of the city of New-York:

Resolved, That the DECLARATION that the traffic in ardent spirits IS MORALLY WRONG, ought to be made universally by all men in all places, until it shall GLARE as a sin against God, and an outrage upon human happiness.

Mr. Patton supported this resolution with some striking remarks. "To prove logically," said Mr. P. "that the traffic in ardent spirits is wrong, is like proving that stealing and murder are wrong. It was a violation of the law of love. It induced poverty: and was it right to pursue a trade which flourished by the loss of others! It promoted *crime*: and had any individual a right to poison the fountains of public morality!

But *many* are engaged in it. That does not render it innocent. The more the worse.

Money is made by it. Suppose such to be the fact, will that save the conscience of the dealer from reflecting, that his gains are bought with sighs and tears and blood.

But one dealer says, 'if I had only $100 vested in it, I would give it up; but I have $1000.' Ah! you ask one thousand dollars for your soul, then! That is your price, and the devil has bid high enough to secure it. Look at the primitive christians, who could burn books worth 50,000 pieces of silver, because they had a pernicious tendency. What shame does the light of their example throw upon *you!*

Let a public sentiment be formed, fully admitting the immorality of this traffick, and no decent man will dare to purchase or sell the poison. But what shall be done with what we have on hand? Burn it—burn it; and trust yourselves and family with God."

The second resolution, respecting the evils resulting from the traffic and use of ardent spirit in Cincinnati, was moved by the Rev. Mr. Brainerd, editor of the Journal. We quote a portion of his remarks:

Notwithstanding all that has been done in the cause of temperance, and notwithstanding the conviction has become deep and broad among men of virtue and intelligence, that the traffic in ardent spirit is a sin against the dearest interests of community and against God, still more than 200 grog-shops pour out their desolating tide upon us.

Who supports these establishments! The poor, some of whom can hardly find a comfortable shelter from the rains of autumn, and the cold of winter; who can afford nothing for the education of their children; these are the men who are taxed from 20 to 100 dollars per annum, to keep up this patriotic traffic.

What profit are these grog-shops to the community? Save the pittance for license, just none at all. True, a public officer once told me, said Mr. B., that these shops keep money circulating. What is spent by one, goes to another. Yes, yes; the landlord gets his rent, the bar-keeper his wages, the wholesaler, the distiller, and farmer, his pay and profit; but who foots the bill! The drinker. And when does he get back his money! He might as well have sunk it in the Ohio, or burnt it in gunpowder. It is a dead loss to the full amount paid. It adds nothing to public wealth or comfort. It is a tax on the simple and profligate, to support men in the commission of sin and to gratify their own unnatural appetites.

Mr. B. here adverted to the fact that at least three-fourths of these shops are kept open on the Sabbath. The owners are unwilling to allow their victims even one day in seven to reflect upon their course. They render even the Sabbath a *curse*, by making its relaxations from labor an occasion of sin.

Dr. Beecher offered the following resolution:

Resolved, That at the present stage of the temperance reformation, a general agent to superintend and direct its vast and future operations in this great valley, has become *indispensable*.

It would be economy for the West, said Dr. B., to employ and pay an agent. We cannot afford to live without one. Dr. Edwards has saved this nation three millions annually.

But where shall we find the man? Let us be prepared to welcome him, and look to Heaven, and the right man will come. God never brings a good cause to such an emergency, and then turns his back upon it.

The Tract meeting took place on the following evening. Rev. Dr. Going, of the Baptist church, made the opening prayer. An abstract of the ninth Annual Report of the American Tract Society was read by Rev. Mr. Gridley, agent of the Parent Society. The Rev. Mr. Winslow, Missionary from Ceylon, moved the following resolution:

Resolved, That in view of the great blessing which Divine Providence has been pleased to grant hitherto on the labors of the PRESS in the diffusion of religious truth through foreign lands, we are filled with the warmest anticipations of his richest favors toward the same instrumentality for the future. Therefore, we earnestly commend this cause to the churches of the *West*, for their charities and prayers.

Other resolutions were offered by the Rev. Mr. Patton and Rev. Mr. Gallaher.

Synod of Cincinnati.

Extract of a letter to the Editor.

Dear Brother—The Synod of Cincinnati closed its sittings a few days ago; and it was remarked by some of its oldest members, that the present was the most agreeable meeting that had been held since its commencement in 1829. There were some animated discussions, but no angry controversy.

The most protracted debate was that which related to the "Act and Testimony;" although the introduction of that paper to Synod was not at all anticipated by some of its warmest friends. It appears that the Presbytery of Miami had adopted the "Act and Testimony," and requested the church sessions to consider the subject, or recommended it to them. The minority protested against the proceedings of Presbytery, and complained to Synod. The whole matter therefore came up as judicial business, and consequently the Presbytery had no vote, which was favourable to the complainants. But notwithstanding this, it was *Resolved*, that the complaint be dismissed, *Ayes* 37, *Noes* 23. One fact connected with this business is worthy of notice, and that is, that the Ruling Elders, almost to a man, voted in the affirmative. Does not this, taken in connection with similar facts that have occurred elsewhere, seem to shew, that our Elders are seeking neither for new doctrine, nor new phraseology! An overture was afterwards taken up, connected somewhat with the same subject. The first part was a declaration of our adherence to the Confession of Faith, &c. But as several persons considered such a declaration calculated to excite suspicion of our orthodoxy, rather than to allay it, it was stricken out after some discussion. The remainder of the Overture condemned the doctrines enumerated as errors in the "Act and Testimony." There was no debate, however, on the merits of the subject, as members were fatigued with the previous long discussions, and the whole paper was indefinitely postponed.

A resolution was offered by a brother to rescind former resolutions of Synod which recommended the "Cincinnati Journal" to the patronage of the churches. The resolution was accompanied with two or three reasons, all connected with Slavery, and chiefly going to show that said journal, in the estimation of the mover, occupied very objectionable ground, with respect to the efforts that many are making for the immediate abolition of slavery, and also for the elevation of the coloured part of our population; being as he supposed unfriendly to these efforts. Mr. Brainerd stated that he was not aware before that Synod had recommended the Journal, and he did not believe that such recommendation was the least advantage to it: nor did he suppose that any injury would be done to him by its withdrawal, &c. But as the subject was thus introduced, he claimed the right of defending his course as an Editor. This was done at considerable length, and with much eloquence. Some were in favour of the motion for a different reason, viz: that a Synod ought not to recommend any periodical whatever, because they are all liable to change their character at any moment. Various reasons were assigned *pro* and *con*, and the result was, that the resolution to rescind was passed, and the reasons were indefinitely postponed. Mr. Brainerd then requested that the reasons offered might be inserted in the minutes, in giving a history of the case, and Synod directed it to be done accordingly.

Synod meets next year at Dayton, on the third Thursday of October.

Yours, &c.

P. S. The resolutions passed by the Synod of Kentucky, on the subject of Slavery, are hailed by many of our best men here, as an omen of great good to that State. My prayer is, that such may be the result.

Education among the Hottentots.

The missionaries in South Africa have under their charge eight schools, containing *five hundred* Hottentot children. The Superintendent of the schools states that the pupils "are not by any means deficient in capacity," but are "shrewd, lively, intelligent, and good tempered." Most of the teachers employed in these schools are native Hottentots. We hope the unfounded notions among some in this country, on the subject of the capacity of the African race are destined to a speedy abandonment. The developements of every day are tending to such a result with the unprejudiced. If the white race of our country were educated as our blacks are, or rather experienced the same utter destitution of education, and were placed in the same degraded and debasing condition in every respect, how many generations would pass away before their intellectual characters would be as unpromising as that as of our colored population now is!

For the Western Luminary.

Case of absent undismissed Church Members.

Brother Coons—A respected friend has expressed a wish that the resolutions subjoined should be published, as the matters involved are of extensive application. They were adopted by the West Lexington Presbytery at their spring meeting in this year, in consequence of a request for advice from a highly respectable church session in our bounds. The names are suppressed for obvious reasons:

"An inquiry was presented from —— church in regard to discipline, whereupon the following resolutions were adopted, in answer to the queries, *seriatim*, viz:

"1. *Resolved*, That those persons who have removed from the bounds of —— church without dismission, and whose residence may not be known to said church, should be reported regularly.

"2. *Resolved*, That as to those disorderly persons whose residence may be known, but which may be so remote that the session cannot exercise discipline upon them, it is the duty of said session to give information to the church session nearest their residence.

"3. *Resolved*, That those persons who were in good standing, and who have removed into the bounds of other congregations, and whose residence may be known, should be dismissed to unite with such churches, with a certificate stating the time of their removal."

True extract from the minutes,

R. DAVIDSON, *S. C.*

For the Western Luminary.

The $30,000 effort for Tracts in Foreign Lands.

The *interest* in this work appears to be *universal* among the churches which co-operate with the society, so far as the intelligence respecting it has reached; and we hope *prayer* for its success ascends from all hearts; but the *contributions actually paid into the society's treasury* for this object since April 15, are less than $5,000. Yet time is rolling onwards. The society's year is *more than half gone*. It is essential that *all* who wish to see the proposed effort accomplished within the year, should, without delay, make their contributions; do what they can to raise them from others; and remit them, that so much of the work as rests within their own power, under the blessings of God may be *done*. W. A. H.

Rev. Henry J. Venable.—This esteemed brother passed through this city last week, on his way to the port whence he is to embark for Africa. Brother Venable is from Shelby county, Ky. and is one of six missionaries, designed for the Zoolah country, on the eastern coast of Africa. They are to sail about the 1st of December.

General Convention of Western Baptists.—We learn from the Cross and Baptist Journal, that the first annual meeting of this convention will be held at Cincinnati, commencing on the 5th inst. (to-day.) Elder R. T. Dillard, of this county, has been appointed to preach the introductory sermon. The Convention is to be composed of delegates from churches, associations, missionary societies, education societies, Sunday school and tract societies, and such others in regular standing in Baptist churches who may choose to attend. Committees have been appointed on the following subjects: Ministerial Education, Home Missions, Foreign Missions, Distribution of the Scriptures, Sunday Schools and Bible Classes, Tract Operations, and on Temperance.

We are glad to see this concerted action on the part of our Baptist brethren, and regard it as a most wise and judicious measure.

Rev. Charles Gutzlaff.—It is stated on the authority of the Singapore Chronicle, that this intrepid and successful Missionary was married on the 6th of May last, to Miss Mary Winstall, of Malacca.

Foreign Intelligence.

The latest European dates received at New-York reach to September 15. We give below a summary of the most important intelligence.

The affairs of Spain appear to excite more interest at the present time than those of any other portion of Europe. A revolution, both civil and religious, continues to progress. The suppression of that horrid engine, the inquisition, reflects great credit on the reigning authorities. We hope the edict may prove permanent. A plan of finance presented to the Spanish Cortes by Mr. Torneo appears to have produced considerable sensation. His plan is a virtual declaration of the bankruptcy of the Spanish government. A petition has been presented to the king of France by a committee appointed by the holders of Spanish claims in that government, in which the petitioners state, that 20,000 French families are reduced to despair by the ruin with which they are threatened. The king in reply expressed the hope that the plan of the Spanish minister would be modified, and stated that the French ambassador to Spain was using his influence to effect that object.

A resolution has been adopted in the Spanish Chamber of *Proceres*, declaring that Don Carlos and all his family had forfeited their right to the crown of Spain.

In the Chamber of *Procuradores* the article regarding the liberty of the press without restriction, was carried by a majority of two. The ministers were in the minority, but expressed themselves satisfied with the result.

Don Carlos was still supported by the monks and their adherents, though so closely pursued by the Queen's troops as to leave but little hope of his holding out much longer.

The Cholera continued its ravages in several parts of Spain. In Carthagena and Old Castile the mortality has been almost unprecedented. At Valladolid upwards of 3,000 persons of all ranks had fallen victims to the disease. At Tarragona the daily mortality was from 30 to 40. The mail coaches had ceased to run. At Valencia the daily mortality was about 200.

The Egyptian troops, under Ibrahim Pacha, had obtained signal victories over the Syrian insurgents, which it was supposed would speedily terminate the spirit of insurrection in the revolted districts.

For the Western Luminary.

To the Moderator of the Synod of Kentucky.

Dear Brother,—For obvious reasons, I address you in your *official* character. Brotherly love, which I flatter myself is reciprocal between us, affords you an ample immunity from personal animadversions, or any unkind remarks from me. I address the public through you as the official organ of the late Synod. I shall attempt a plain statement, without designing to impugn any brother's motives or conduct, or to wound the feelings of any person. It is generally known, I presume, that I have been, *in limine*—in the outset, opposed to a measure denominated the "Act and Testimony." This opposition is, in my mind, rather increasing, since the meeting of Synod, than diminishing. The lengthy, irksome, perambulatory speeches I heard there, made, as to the claims of that document, rather an unfavorable impression upon my mind. I am, after these labored attempts, farther than ever from being convinced of the deep and extensive defection and corruption of our beloved Presbyterian church, as set forth in the Act and Testimony; which, when measured by the correct rules, and fundamental principles of our excellent "Form of Government and Discipline," appears to me, to wear a defamatory, schismatic, factious, revolutionary aspect. It certainly is, at this present time, creating a great excitement, and doing considerable mischief, to the peace and harmony of churches, sessions, and Presbyteries. It is calculated, I fear, not only to mar, but destroy the peace and unity of our beloved Presbyterian Zion. This is my deliberate and candid opinion. I most earnestly pray that I may be mistaken.

In short; I cannot adopt this Act and Testimony, without first bringing my mind up to one point, viz: I must be fully satisfied that our excellent, and,—as I have heretofore thought—unparalleled government and discipline, have become unavailing—have utterly failed as a safeguard to the church, and rendered incompetent to secure it from the evils and dangers complained of, and made necessary a resort to the ultra measures propounded and adopted by the extraordinary document in question. Without intending to impeach, in the smallest degree, the integrity of those who have subscribed it, I can honestly say for myself, I can no more subscribe that document, than I can be guilty of violating the most solemn vows I have taken at my ordination when I did publicly "approve of the government and discipline of the Presbyterian church in these United States." This I am not yet prepared to abandon as insufficient, and, in the place thereof, adopt such an untried, unheard of, ultra measure, as proposed by the Act and Testimony.

Why then, you will naturally enquire, did I vote in the affirmative for Mr. Stonestreet's resolutions, which embody the essence of that document; and which its friends now exultingly say, is "tantamount to," or "virtually adopting" the Act and Testimony itself! This is the very thing I have principally in view in this communication. The attitude assumed by my name, as well as others, in the *affirmative*, is, after the above expressions, truly awkward enough. Hear my statement, about this matter, according to the honest convictions and impressions of my own mind.

At an early period of the Synod, Mr. Stonestreet read a paper in manuscript, containing some six or eight short resolutions which were laid over for future consideration. No part of the Act and Testimony either at the time or in subsequent discussion was read in connection with them. No amendment of that character was offered to Synod for adoption by public vote. Nor was "the whole document as amended," as it is now called, *publicly read, and put to vote*, as we usually do in our proceedings. The first resolution passed, without the least suspicion, on my part, that it contained *twelve* specifications of the Act and Testimony appended to it. Nor was I apprized of that fact, until just at the close of the Synod the Clerk was reading the minutes for correction, when, to my utter surprise, I saw him take up a printed *slip* cut out of a newspaper, which he began to read, for the first time in my hearing, as a part of our resolutions. You no doubt recollect my immediate interference. The reading was suspended. I challenged the paper, declaring that I did not dream of voting for the contents of any such paper; and moreover, if that was really the adopted minute of the Synod, I had been mistaken, and consequently had not voted understandingly. Taking this ground, I requested to have my vote changed from the affirmative to the negative, or any where else rather than occupy the place it then did. This was about to be done, when Mr. Green attempted to explain, and ultimately stated to this effect: "That he thought it unnecessary, or would make but little difference, as the whole matter was *by this time*, published in the Cincinnati Journal." Taking it for granted that he did not speak unadvisedly, and to avoid the contradictory attitude in which I should be placed by two different periodicals, I did not press the alteration, intimating, however, at the time, that the affair would be a subject of correction and explanation, if necessary, in the manner I am now attempting. Still did I hope, until I saw to the contrary from the form of the document as now published, that there would be no occasion for such a step. This I have now attempted, right or wrong, with deep regret and the utmost reluctance.

Besides the great aversion I have to the Act and Testimony, as an injudicious measure, if not a real departure from the fundament principles of our excellent government, the present form of our "amended" document, places some of us—and indeed I think the whole Synod, except those who voted in the negative—in an awkward predicament—in a contradictory attitude. For instance; in the 5th specification, it is declared, "We testify against the following as a part of the errors which are held and taught by many." Mind,—*held* and *taught by* MANY!! Then, after enumerating and adopting *twelve* specifications of errors borrowed from the Act and Testimony, we make the following declaration: "Be it understood, however, that by this resolution it is not intended to assert or deny that these doctrines are held by *many* in our church." Now, my good brother, look at this. In one breath we say that certain errors are held and taught by MANY in our church; and in the next we declare, that we do not ASSERT (or deny) that these doctrines are held by *many* in our church. Really, this to me looks very much like self-contradiction and nullification. Let us look at it in another shape. We solemnly testify that certain "dangerous," not to say damnable errors, are HELD and TAUGHT by MANY PERSONS in our church; one of which is, "That Christ's sufferings were not truly and properly vicarious." (See last specification.) This is direct, barefaced *Socinianism*. And is this most pernicious doctrine held and taught by many persons in our beloved church? So the Act and Testimony affirms. So do all who have subscribed it declare. And the same have *some* of our Synod, at least *one*, inadvertently and unintentionally testified. But to *me*, this testimony, without better evidence than I possess, would be a palpable infringement of the *ninth* commandment. For I assuredly know of *no person* in our church who holds and teaches that abominable error. And as a valuable law book which I adopted upwards of thirty years ago at my ordination declares, "It is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a minister of the Gospel," so I desire in the present case before God and the church to guard most cautiously against being a false accuser of my brethren, especially of the ministry.

Permit me, in conclusion, to give a brief statement of the case as I understood it for myself when I voted in the affirmative for the first resolution with what I conceived to be the *only* amendment; and without which amendment I could not have been induced to vote as I did. You are to understand me, that I did not consider any part, or portion of the Act and Testimony as belonging to it, no such portion having been read openly to that effect; a tacit, or occasional reference being made, in debate, only to that part of it beginning with —"OUR RELATION TO ADAM;" the very starting place, you will recollect, of one of the chief speakers, (Mr. Breckinridge) who occupied Saturday evening and half the day on Monday on that and the other specifications in numerical order, trying to shew that such errors did exist in our church. Against these errors, exist where they may, in our church or out of it, I feel ready at all times to bear my humble testimony. With my eye then upon these specified errors, *seven* in number, and beginning, as just stated, with No. 1. "OUR RELATION TO ADAM," and ending with No. 7. "ATONEMENT," (See Act and Testimony) I voted, as I understood it, for the following resolution with its amendment:—"*Resolved*, 1. That this Synod do give their unqualified approbation to that part of the 'Act and Testimony,' a document, &c., which regards doctrines." The doctrines, as I thought, to which I have just alluded.—"Be it understood, however, that by this resolution it is not intended to assert or deny that these doctrines are held by *many* in our church." Here is no difficulty—no contradiction—no nullification—no false accusation—no "slander of the Gospel ministry"—no encroachment on peace and harmony—no impeachment of moral integrity—no impediment to brotherly love. But can you, my dear brother, realize such pleasing results from our printed document with the shape in which it has gone forth to the world? I think not. How it assumed that shape I pretend not to say. I regret the Synod had any thing to do with the Act and Testimony any way, seeing every purpose desired by its friends could have been answered, and measurably was effected, through the sessions and presbyteries that chose to act upon the subject; and which only seems to be required by the Act and Testimony men themselves. See note at the close of the document in "The Presbyterian—Extra." Expect to hear from me again, should further communication on this subject be deemed necessary. THOS. CLELAND.

N. B. As my name now stands among the "yeas," adopting the document excepted to above, I wish it *to be considered as withdrawn* from that position, and for the reasons assigned, inserted among the "*nays*". This is, without concert—without resentment—without sacrifice of conscience, or good feeling toward any person, my own deliberate Act and Testimony. T. C.

Mason Co. Ky. Oct. 28, 1834.

Brother Coons—I observe in the last Luminary, that part of the minutes of the Synod of Kentucky, at their late meeting, which relates to the famous "Act and Testimony." And as my name stands recorded among the nays as published, I deem it necessary to give the public some explanation. Directly after the resolutions, which were finally past, were introduced, the following substitute was offered by Brother John C. Young:

"*Resolved*, That we regard the doctrines set forth in the standards of our church, as a clear and satisfactory exhibition of God's truth as revealed in the Scriptures; and that we regard these standards as the bond of our union, and under God the bulwark of our church's safety."

This substitute I, with a number of other Brethren advocated; but it was finally lost by a small majority. The first resolution then past—by about the same majority; but while the yeas and nays were calling, some of the members who opposed the resolution, absented themselves from the house; others, either for fear of responsibility, or to avoid the trouble of giving reasons, had their names recorded with the yeas; and some took the position of non liquets.

So soon as the yeas and nays on the first resolution were recorded, I obtained leave of absence; but before leaving Danville, another Brother and myself drew up a dissent with reasons; which that Brother offered to Synod, but they would not permit our reasons to be recorded. I was then absent, or I should have entered a protest with reasons, which would have saved me the trouble of writing this communication.

But before giving the reasons why I voted as I did, I remark that I disavow any affinity to the errors specified in the "Act and Testimony," yea, I believe them to be errors. But I do not believe that these sentiments are held by any in the Presbyterian church. For if they were, it would be known, and could be made appear; and if this were done, I believe there is still virtue and faithfulness enough in the Presbyterian church, to apply the constitutional remedy. But I voted against the resolution because,

1st. Those errors are much more clearly marked out and condemned in our Confession of Faith, which I adopt, *ex animo*; and which together with our excellent discipline, is an ample remedy for any evils that may be in our church.

2d. Because I consider our Confession of Faith an infinitely better standard than the "Act and Testimony," and I wish no other.

3rd. Because in my view we could not approve of any part of the "Act and Testimony," without giving encouragement to some men, who are and have been, endeavouring to nullify the acts of the General Assembly.

4th. Because its tendency is to revolution.

5th. Because the "Act and Testimony" is an attempt at an unconstitutional anti-Presbyterian mode of governing the Presbyterian church.

Your friend and brother in the Gospel of Christ. SAM'L. Y. GARRISON.

Brother Coons—In the report of the proceedings of the Synod of Kentucky at its last sessions, as furnished you by the stated Clerk, I perceive a mistake in recording my vote on several of the resolutions founded upon the well known document called the "*Act and Testimony*."

It is my object, in the present communication, to correct the mistake, which I presume has been made by the temporary Clerk. Had I not left Synod before its final adjournment, I should have had the correction made when the minutes were read.

On the first and fourth resolutions, my name is correctly reported. On neither of these resolutions did I record my vote. All the others, five in number, are reported as having been unanimously adopted. Now, it will no doubt be recollected by many members of Synod, (and probably by the stated Clerk himself,) that I expressly declined voting on any one of the resolutions on the subject of the Act and Testimony; and consequently, it is not historically correct to report them as "unanimously adopted."

The true history of the matter is as follows, viz: When Resolution No. 1 was fairly before Synod, the following substitue was offered, viz: "*Resolved*, That we regard the doctrines set forth in the standards of our church, as a clear and satisfactory exhibition of God's truth as revealed in the Scriptures, and that we regard these standards as the bond of our union, and under God the bulwark of our churches' safety." After much discussion, this substitute was withdrawn and another offered which the mover considered as presenting fair ground of compromise—which was likewise rejected.—The vote was then taken on the original resolution; on this first resolution, I voted in the negative, with the *express* understanding that I could enter my dissent with reasons. It was my intention to vote negatively on all the other resolutions, and then to enter my dissent. I offered my dissent; it was rejected. As soon as the other resolutions had passed, I addressed the Moderator and requested my name to be recorded as a *non liquet* on all the resolutions, as preferable to entering either a protest or complaint which would have brought the whole matter before the next General Assembly. I could not conscientiously vote for any of the resolutions, as they stood connected with the Act and Testimony, because they, in my opinion, recognize the constitutionality of that document which I can never admit. It is, to my mind, ecclesiastical nullification in the germ.

Again: The resolutions virtually sanction the course adopted and pursued by the minority of the last General Assembly, which I think to be directly at variance with our form of government, and in violation of our Book of Discipline. Chap. 5, Page 399—404.

Again: These resolutions virtually sanction the Act and Testimony itself, which I believe to be revolutionary in its tendency, and calculated to divide our beloved church.

JOHN H. BROWN.

From the (Frankfort) Commonwealth.

Expedition to Liberia.

It is known to the public that the Kentucky Colonization Society pledged themselves to send out an expedition to Liberia during the present fall. Our plans have been interrupted by the death of our agent, Rev. Wm. P. Macknight, and the great difficulty of procuring some one to fill his place; and we will not be able to fulfil our pledge at the time specified. The Board have now succeeded in making the necessary arrangements, and an expedition, if not providentially prevented, will certainly be despatched during the approaching winter.

The emigrants residing in the upper part of the state, will assemble at Frankfort on the 14th day of January next. Those emigrants living more convenient to Louisville than Frankfort, will meet in that city on the 15th day of January, and those in the south-western part of the state will be received at Smithland by the 19th of the same month, as the expedition passes down the river. The emigrants must be ready for immediate embarkation.

According to our constitution, colored people already free, (other circumstances being equal,) have the preference, and then such as are emancipated for the special purpose of emigration. Emigrants shall not exceed the age of thirty-five years, unless for the special purpose of emigration. Emigrants shall not exceed the age of thirty-five years, unless for special reasons, an exception be made. It is desirable there should be as many *men* as possible. No woman having a family of children can be sent, unless she has a husband to provide for and protect them. The government of the colony is already somewhat oppressed by the number of persons incapable of taking care of themselves. Emigrants must have a good moral character, and be industrious and strictly temperate.

They should be well provided with cotton and woolen clothing, necessary articles for house keeping, farming utensils, such as axes, hoes, &c., and the implements of their particular trade, if they have one.

The Rev. Richard Corwine of the Methodist Church has been appointed an agent of the Board, and will assist in getting off the expedition.

Farther arrangements will be made known in time. Any person who may desire information on the subject, may obtain it, by addressing a letter, post paid, to the undersigned, Corresponding Secretary and General Agent, of the Kentucky Colonization Society.

THORNTON A. MILLS.

Frankfort, Oct. 22, 1834.

Notices of New Books.

The Elements of Biblical Interpretation; by Rev. L. A. Sawyer, A. M.

We have examined this little treatise with much satisfaction. It is emphatically, *multum in parvo*;—containing in 70 pages an amount of *practical* matter for which the student has heretofore had to wade through large volumes. The arrangement is judicious; and the different branches of the subject treated in a simple and perspicuous manner; with a freedom from technicalities which will make the important duty of investigating Divine truth on sound principles, a task level with the capacity of the common reader. It is the duty of every one who reads the Bible to endeavor to ascertain its true meaning. As an aid in effecting this important object we consider this little volume a eesideratum.

The Father's Book; or suggestions for the Government and Instruction of Young Children; by Theodore Dwight, Jr.

This is a volume of 200 pages, replete with sound, practical suggestions on the entire management of children. The author declares his object to be, "to suggest to the father of a family, principles and methods for the instruction of children, in intellectual, moral, and religious truths, and for training them up to usefulness and happiness here and hereafter." And well has he accomplished his task. This book should be in the hands of every parent. No one who consults its pages will regret the time allotted to it, or will feel that he has not made a valuable accession to his former stock of knowledge on the highly important subjects of which the work treats.

The Mother's Friend: or Familiar Directions for forming the Mental and Moral Habits of Young Children.

It is hardly necessary to say more of this little volume than that it composes one of *Abbott's Series*. It is a re-publication of an English work, with modifications and additions, to adapt it to the purpose of general circulation in this country. It is truly "The Mother's Friend."

The above works can all be had at Mr. A. T. Skillman's Book Store.

Barnes's Notes on the Acts.—A commentary on the first fourteen chapters of the Acts of the Apostles, by the Rev. Albert Barnes, is announced in the Eastern papers as having issued from the press. The commentary on the Gospels by the same author is a highly useful work. If this volume should equal it, it will be a considerable accession in the department to which it pertains. We believe the work has not yet reached the West.

Munsell's Map of Kentucky.—The appearance of this map has been anxiously expected for some time. The agent is now distributing it to subscribers. We have hardly ever seen a map whose external appearance was so elegant; and it is stated by competent persons who have critically examined it, that in point of accuracy in its execution, it is unsurpassed. The author, Dr. Luke Munsell, has done himself credit, and conferred a favor on the public. It can be had at the subscription price.

Roman Catholic College of Missions.—At a recent exhibition of the College *De Propaganda Fide* at Rome, speeches were made in *thirty-two* languages. The students were generally natives of the countries whose language they spoke.

Temperance in England.—According to the "Temperance Advocate," an English periodical, the number of members of Temperance Societies in England and Wales is *ninety-two thousand two hundred and twenty-three;* there being an increase during the months immediately previous, of more than 3,000 members.

A resolution has been unanimously adopted by the Marine Insurance Companies of New-York, to allow five per cent deduction on the premium of insurance on every ship which shall be navigated without the use of ardent spirits.

Acknowledgement.

Foreign Missions.—A. T. Skillman acknowledges the receipt of the following sums for the A. B. C. F. M.

From the 1st Presbyterian Church, Lexington, $98 25; from the Augusta Sabbath School, $3; from the Presbyterian church, Augusta, $45 56; from the Shelbyville church, $45 00; from the Mulberry church, $25 25; from the 1st Presbyterian church, Louisville, $25 00; Monthly Concert collection in McChord ch., $7 25; Joseph Platt's subscription to Missionary Herald, $1 50; from M. G. Youce, Treasurer of Synod, $1 00; it being the balance of the missionary collection at Synod.

Western Foreign Missionary Society.—A. T. Skillman acknowledges the receipt of $64 18 for the Western Foreign Missionary Society at Pittsburgh—being one half of the missionary collection taken up during the meeting of Synod at Danville.

SUMMARY.

Imported Paupers.—A family consisting of the mother and four children have lately been admitted into the Alms House, at South Boston, just imported from St. John, New Brunswick. The woman cannot, or will not tell what vessel she came in, but she states that her passage was paid by the British Society. Such instances are by no means rare; they are of almost daily occurrence. In many cases the owners of the vessels who bring paupers are accountable to the Commonwealth for their support three years, and several have been carried back and landed in the British provinces by the captains who brought them, within a few weeks. A multitude of these abject and degraded beings travel into New England by land from the Canadas, having been sent out from England and Ireland by their parishes. From present appearances it would seem that the frightful pauperism of England is to be transferred to this country.—*Boston Gazette.*

Extraordinary Natural Curiosity.—As Thos. Winter, of Soulby, near Kirby Stephen, was, on the 8th inst., building a stable for the Rev. John Collinson, he had occasion to break a blue whin stone, and in the centre he discovered a small cavity in which was *a living spider with several young ones!* The stone and spider are now in the possession of the Rev. John Collinson who we understand, has taken them with him to his house at Kibblesworth in the county of Durham.—*Berwick Adv.*

Extraordinary Arrival—The Young Chinese Lady—We announce the safe arrival at this port yesterday, in the ship Washington, Capt. Obear, of the beautiful and accomplished, the long looked for and anxiously expected Miss *Julia Soocheeching-chang-king*, daughter of *Hang-wag-tzangtzes-king*, a distinguished citizen of the celestial empire, residing in the suburbs of Canton. This is no *Kingatura Spooner* bubble of editorial romancing, but a bona-fide flesh and blood importation of a living Chinese young lady.—*N. Y. Star.*

Africa.—We learn from Mr. Elliot Cresson, that the ship Ninus commanded by Capt. Parsons, an able and experienced navigator, has been chartered for the Young Men's Colonization Society of Pennsylvania, to take out *their* first emigrants to the new settlement at Bassa Cove. It is intended that she shall sail from Norfolk, on the 24th ult., the anniversary of William Penn's landing. We like to see anniversaries kept by doing good.

It has been mentioned to us that a gentleman of this city, has, this week, given *one thousand dollars* towards the object of the association. This is the second contribution, of one thousand dollars, which the Society has received. Funds are yet needed to complete the objects of the young men.—*U. S. Gaz.*

Seamen.—Mr. Hale—On Sunday morning, 6th inst, I went aboard the Potomac, then lying in the stream, and heard the Rev. Mr. Taylor preach his farewell sermon to her crew before her departure. It was never my fortune to witness a more interesting Sabbath service. The crew, numbering nearly five hundred men, exclusive of marines, manned the gun-deck. A simple table, covered with the star-spangled stripes of the American flag, was the preacher's pulpit. Around him, in the presence of their officers, and amidst the warlike battery of their floating castle, were the men whom he came to address, and for whom he labors. There, environing their beloved teacher, for an hour and a half, they stood so fixed and motionless, that one might have deemed them hewn from stone, had not the language of their faces signified that *souls* too were there, quivering beneath the touch of sympathy, stamped with the seal of the Most High, and destined for immortality. I have seen a letter to Mr. Taylor from one of these men, in which he begs him to go out with him as Chaplain, and tells him that the sailors had agreed, if he would consent to do so, to contribute from their own wages enough to make the salary an inducement.—*Bost. D. Adv.*

Nuisances.—Under this very appropriate head, the Brooklyn, (N. Y.) Advertiser, states that several *Distilleries* are situated in Brooklyn in the most densely populated, and otherwise valuable part of the city—being *nuisances* of the worst kind, marring the beauty, and destroying the cleanliness of the streets—and decreasing the value of property in the vicinity.

Iron Ore in the South West.—The Decatur, (Ala.) Journal, of the 26th ult. mentions that great abundance of the ore of this most valuable of metals, had been found to exist in that and some of the adjoining counties, especially in Morgan and Walker. The ore is said to be remarkably pure; and the Journal adds, as an inducement to the investment in iron works, by capitalists, that better seats for water power, can no where be found in the Western Country.

The cholera has appeared at Fortress Monroe, (Old Point Comfort,) and has prevailed to a considerable extent, though in a mild form. Out of 100 cases, only eight deaths had occurred.

MARRIED—On the evening of the 21st ult. by the Rev. Dr. Matthews, Rev. Henry J. Venable, Missionary to Eastern Africa, to Miss Martha A. Martin, daughter of the Rev. Wm. W. Martin, of South Hanover, Ind.

On the same evening, by the Rev. John Finley Crowe, Mr. John M. M'Chord, A. B. to Miss Sarah D. Simington, all of South Hanover, Indiana.

In Scott county, Ky. on Thursday evening, 2d ult. by the Rev. S. Salisbury, Mr. D. L. Reid, of Madison, Ind. to Miss Sarah Lyle, of the former place.

OBITUARY.

[Communicated.]

DIED—In this City, on Friday last, at the residence of Maj. Wooley, Mr. John Howard, at the advanced age of 103. He was born in Goochland county, Virginia, near Carter's Ferry. His father, Col. Allen Howard, placed him at the age of 15, with the celebrated Samuel Davis (who was afterwards President of Princeton College, and who received into his family six young gentlemen) for instruction. After spending three years with Mr. Davis, Mr. Howard united with the church; a rare instance at that time of a youth with a liberal education and peculiar advantages, put early in possession of a valuable property, and the expectation of considerable more, which he realized. Notwithstanding the allurements of fortune and the dissipated place and age in which he was brought up—it pleased Providence to convert him amidst these temptations, and make him an eminent and an exemplary member of the Presbyterian church, which he adorned upwards of *eighty* years. He was a strict observer of the Sabbath, and when travelling, on that day always rested. He was conscientious in the discharge of his christian duties. Enoch like, he walked with his God. He had outlived all his family, except his second daughter. His only son, Gov. Benj. Howard, died in St. Louis in 1814.

Mr. Howard was an early adventurer to this country. He made a settlement at Boonsborough, in June 1775. He was a firm and decided Whig in the old revolution; and was a volunteer at the battle of Guilford, when in the act of taking a wounded man from the field he was attacked by Tarlton's light horse, and received five wounds, three of which were pronounced mortal by the Surgeon who dressed them. His sight and activity continued good until his hundredth year. He never used spectacles, and would ride with ease thirty miles a day, and walk several to visit his neighbours in preference to riding. An unfortunate fall injured him so severely that he was confined to his bed upwards of two years. In that time he has been a pattern of untiring patience and resignation, and was never heard to murmur or repine. Previous to his fall his bodily vigor was such as to promise a comfortable life of eight or ten years.

"Mark the righteous and the perfect man,
His end is peace."
"Servant of God well done;
The battle's fought, the victory won—
Enter thy Master's joy."

NEW BOOKS.

THE Token and Atlantic Souvenir, for 1835, with splendid engravings; The Christian Year, by Kible; Waddingtons Church History; Vol. 21 Boy's and Girl's Library; Notes of a Traveller through the Middle and Northern States; The Mother's Friend, by Abbott; Combe's Physiology; Prout's Bridgwater Treatise; Corner Stone, by Abbott; Mede's Family Prayers; Biblical Interpretation; The Father's Book; a new supply of the Mother at Home.

Just received and for sale at SKILLMAN'S Book Store, Main-Street.

Lexington, Oct. 29, 1834. 16-tf

ATTENTION.

THERE was missing from the pasture in the neighborhood of Danville, during the meeting of the Synod of Kentucky, a light *SORREL HORSE*, 3 years old last spring, about 15 hands high, short body, long-tail, some white in his face, and a little (perhaps) on one hind foot, shod before, shoes worn, trots rather heavily, walks fast, and paces a little. It is presumed he was rode away by some negro, and may be in some of the adjacent counties or neighborhoods. Will some kind friends make enquiry—examine the stray pens at Lancaster, Stanford, Nicholasville, &c., and if successful, address me at Harrodsburg.

THOS. CLELAND.

Harrodsburg, Oct. 25, 1834. 16-3w.

Augusta Boarding School,

UNDER THE CARE OF MR. COLE.

THIS institution is intended for the instruction of Young Ladies, in all the essential branches of a good female education.

It will be conducted by competent instructors, and no effort will be spared by the principal to make this school all that can be desired.

There will be two sessions in a year, of twenty-three weeks each. The first session to begin on the first Monday of September.

TERMS IN ADVANCE.

Boarding, tuition, class books, fire and lights, per session,		$60 00
Day Scholars: Primary class, per session,		8 00
	Junior class, "	10 00
	Senior class, "	12 00

Music at the usual charge.

Mr. Cole has permission to refer to Martin Marshall, Esq., General John Paine, Arthur Thome, Esq.; and Rev. President Fielding, Professors Bascom, McCowan, and Tomlinson, of Augusta College; and Dr. P. Buckner.

P. S. This school has been in operation nearly a year, and has now upwards of 50 pupils.

Augusta, Ky. Oct. 20, 1834. 15-2w.

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. McKINNEY.

E. U. BERRYMAN.

Sept. 24, 1834. 11-2m

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable *terms*, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.

October 15, 1834. 14-tf.

Kentucky Christian Almanac FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.

Lexington, Oct. 22d, 1834. 15-tf.

DR. ABERNETHY'S HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.

Lexington, October 1, 1834. 12-tf

EDUCATION.

THE subscriber informs his friends and the public that he has removed his school in the block of buildings of L. Randall & Co.'s Grocery, and a few doors below the Intelligencer Office.

For terms, apply at the room of

J. DABNEY DAWSON.

Lexington, October 22, 1834. 15-tf

Stanford Academy,

FOR the ensuing year is to be under the associated direction and instruction of Timothy Root and Alexander McKinney.

The school is to be divided into two departments; the Ladies entirely separated from the Gentlemen.

Instruction in Music on the Piano Forte, if desired, in the Ladies' department, will be given. The little village of Stanford is retired, healthy and moral. Boarding cheap. Tuition, $12½ per session of five months. And all that is needful to make this rank among the best institutions of the kind in the country, is a liberal patronage. And from past experience, we fondly anticipate all the attention and patronage we think ourselves deserving.

TIMOTHY ROOT.

Stanford, Ky. Oct. 20th, 1834. 15-3w*.

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms. J. P. E.

October 8, 1834. 13-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware*.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the Medical Hall, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52 tf

For the Western Luminary.

To the Moderator of the Synod of Kentucky.

DEAR BROTHER,—For obvious reasons, I address you in your *official* character. Brotherly love, which I flatter myself is reciprocal between us, affords you an ample immunity from personal animadversions, or any unkind remarks from me. I address the public through you as the official organ of the late Synod. I shall attempt a plain statement, without designing to impugn any brother's motives or conduct, or to wound the feelings of any person. It is generally known, I presume, that I have been, *in limine*—in the outset, opposed to a measure denominated the "Act and Testimony." This opposition is, in my mind, rather increasing, since the meeting of Synod, than diminishing. The lengthy, irksome, perambulatory speeches I heard there, made, as to the claims of that document, rather an unfavorable impression upon my mind. I am, after these labored attempts, farther than ever from being convinced of the deep and extensive defection and corruption of our beloved Presbyterian church, as set forth in the Act and Testimony; which, when measured by the correct rules, and fundamental principles of our excellent "Form of Government and Discipline," appears to me, to wear a defamatory, schismatic, factious, revolutionary aspect. It certainly is, at this present time, creating a great excitement, and doing considerable mischief, to the peace and harmony of churches, sessions, and Presbyteries. It is calculated, I fear, not only to mar, but destroy the peace and unity of our beloved Presbyterian Zion. This is my deliberate and candid opinion. I most earnestly pray that I may be mistaken.

In short; I cannot adopt this Act and Testimony, without first bringing my mind up to one point, viz: I must be fully satisfied that our excellent, and,—as I have heretofore thought—unparalleled government and discipline, have become unavailing—have utterly failed as a safeguard to the church, and rendered incompetent to secure it from the evils and dangers complained of, and made necessary a resort to the ultra measures propounded and adopted by the extraordinary document in question. Without intending to impeach, in the smallest degree, the integrity of those who have subscribed it, I can honestly say for myself, I can no more subscribe that document, than I can be guilty of violating the most solemn vows I have taken at my ordination when I did publicly "approve of the government and discipline of the Presbyterian church in these United States." This I am not yet prepared to abandon as insufficient, and, in the place thereof, adopt such an untried, unheard of, ultra measure, as proposed by the Act and Testimony.

Why then, you will naturally enquire, did I vote in the affirmative for Mr. Stonestreet's resolutions, which embody the essence of that document; and which its friends now exultingly say, is "tantamount to," or "virtually adopting" the Act and Testimony itself! This is the very thing I have principally in view in this communication. The attitude assumed by my name, as well as others, in the *affirmative*, is, after the above expressions, truly awkward enough. Hear my statement, about this matter, according to the honest convictions and impressions of my own mind.

At an early period of the Synod, Mr. Stonestreet read a paper in manuscript, containing some six or eight short resolutions which were laid over for future consideration. No part of the Act and Testimony either at the time or in subsequent discussion was read in connection with them. No amendment of that character was offered to Synod for adoption by public vote. Nor was "the whole document as amended," as it is now called, *publicly read, and put to vote*, as we usually do in our proceedings. The first resolution passed, without the least suspicion, on my part, that it contained *twelve* specifications of the Act and Testimony appended to it. Nor was I apprized of that fact, until just at the close of the Synod the Clerk was reading the minutes for correction, when, to my utter surprise, I saw him take up a printed *slip* cut out of a newspaper, which he began to read, for the first time in my hearing, as a part of our resolutions. You no doubt recollect my immediate interference. The reading was suspended. I challenged the paper, declaring that I did not dream of voting for the contents of any such paper; and moreover, if that was really the adopted minute of the Synod, I had been mistaken, and consequently had not voted understandingly. Taking this ground, I requested to have my vote changed from the affirmative to the negative, or any where else rather than occupy the place it then did. This was about to be done, when Mr. Green attempted to explain, and ultimately stated to this effect: "That he thought it unnecessary, or would make but little difference, as the whole matter was *by this time*, published in the Cincinnati Journal." Taking it for granted that he did not speak unadvisedly, and to avoid the contradictory attitude in which I should be placed by two different periodicals, I did not press the alteration, intimating, however, at the time, that the affair would be a subject of correction and explanation, if necessary, in the manner I am now attempting. Still did I hope, until I saw to the contrary from the form of the document as now published, that there would be no occasion for such a step. This I have now attempted, right or wrong, with deep regret and the utmost reluctance.

Besides the great aversion I have to the Act and Testimony, as an injudicious measure, if not a real departure from the fundament principles of our excellent government, the present form of our "amended" document, places some of us—and indeed I think the whole Synod, except those who voted in the negative—in an awkward predicament—in a contradictory attitude. For instance; in the 5th specification, it is declared, "We testify against the following as a part of the errors which are held and taught by many." Mind,—*held* and *taught by* MANY!! Then, after enumerating and adopting *twelve* specifications of errors borrowed from the Act and Testimony, we make the following declaration: "Be it understood, however, that by this resolution it is not intended to assert or deny that these doctrines are held by *many* in our church." Now, my good brother, look at this. In one breath we say that certain errors are held and taught by MANY in our church; and in the next we declare, that we do not ASSERT (or deny) that these doctrines are held by *many* in our church. Really, this to me looks very much like self-contradiction and nullification. Let us look at it in another shape. We solemnly testify that certain "dangerous," not to say damnable errors, are HELD and TAUGHT by MANY PERSONS in our church; one of which is, "That Christ's sufferings were not truly and properly vicarious." (See last specification.) This is direct, barefaced *Socinianism*. And is this most pernicious doctrine held and taught by many persons in our beloved church? So the Act and Testimony affirms. So do all who have subscribed it declare. And the same have *some* of our Synod, at least *one*, inadvertently and unintentionally testified. But to *me*, this testimony, without better evidence than I possess, would be a palpable infringement of the *ninth* commandment. For I assuredly know of *no person* in our church who holds and teaches that abominable error. And as a valuable law book which I adopted upwards of thirty years ago at my ordination declares, "It is the duty of all Christians to be very cautious in taking up an ill report of any man, but especially of a minister of the Gospel," so I desire in the present case before God and the church to guard most cautiously against being a false accuser of my brethren, especially of the ministry.

Permit me, in conclusion, to give a brief statement of the case as I understood it for myself when I voted in the affirmative for the first resolution with what I conceived to be the *only* amendment; and without which amendment I could not have been induced to vote as I did. You are to understand me, that I did not consider any part, or portion of the Act and Testimony as belonging to it, no such portion having been read openly to that effect; a tacit, or occasional reference being made, in debate, only to that part of it beginning with —"OUR RELATION TO ADAM;" the very starting place, you will recollect, of one of the chief speakers, (Mr. Breckinridge) who occupied Saturday evening and half the day on Monday on that and the other specifications in numerical order, trying to shew that such errors did exist in our church. Against these errors, exist where they may, in our church or out of it, I feel ready at all times to bear my humble testimony. With my eye then upon these specified errors, *seven* in number, and beginning, as just stated, with No. 1. "OUR RELATION TO ADAM," and ending with No. 7. "ATONEMENT," (See Act and Testimony) I voted, as I understood it, for the following resolution with its amendment:—"*Resolved*, 1. That this Synod do give their unqualified approbation to that part of the 'Act and Testimony,' a document, &c., which regards doctrines." The doctrines, as I thought, to which I have just alluded.—"Be it understood, however, that by this resolution it is not intended to assert or deny that these doctrines are held by *many* in our church." Here is no difficulty—no contradiction—no nullification—no false accusation—no "slander of the Gospel ministry"—no encroachment on peace and harmony—no impeachment of moral integrity—no impediment to brotherly love. But can you, my dear brother, realize such pleasing results from our printed document with the shape in which it has gone forth to the world? I think not. How it assumed that shape I pretend not to say. I regret the Synod had any thing to do with the Act and Testimony any way, seeing every purpose desired by its friends could have been answered, and measurably was effected, through the sessions and presbyteries that chose to act upon the subject; and which only seems to be required by the Act and Testimony men themselves. See note at the close of the document in "The Presbyterian—Extra." Expect to hear from me again, should further communication on this subject be deemed necessary.

THOS. CLELAND.

N. B. As my name now stands among the "yeas," adopting the document excepted to above, I wish it *to be considered as withdrawn* from that position, and for the reasons assigned, inserted among the "*nays*." This is, without concert—without resentment—without sacrifice of conscience, or good feeling toward any person, my own deliberate Act and Testimony.

T. C.

Mason Co. Ky. Oct. 28, 1834.

BROTHER COONS—I observe in the last Luminary, that part of the minutes of the Synod of Kentucky, at their late meeting, which relates to the famous "Act and Testimony." And as my name stands recorded among the nays as published, I deem it necessary to give the public some explanation. Directly after the resolutions, which were finally past, were introduced, the following substitute was offered by Brother John C. Young:

"*Resolved*, That we regard the doctrines set forth in the standards of our church, as a clear and satisfactory exhibition of God's truth as revealed in the Scriptures; and that we regard these standards as the bond of our union, and under God the bulwark of our church's safety."

This substitute I, with a number of other Brethren advocated; but it was finally lost by a small majority. The first resolution then past—by about the same majority; but while the yeas and nays were calling, some of the members who opposed the resolution, absented themselves from the house; others, either for fear of responsibility, or to avoid the trouble of giving reasons, had their names recorded with the yeas; and some took the position of non liquets.

So soon as the yeas and nays on the first resolution were recorded, I obtained leave of absence; but before leaving Danville, another Brother and myself drew up a dissent with reasons; which that Brother offered to Synod, but they would not permit our reasons to be recorded. I was then absent, or I should have entered a protest with reasons, which would have saved me the trouble of writing this communication.

But before giving the reasons why I voted as I did, I remark that I disavow any affinity to the errors specified in the "Act and Testimony," yea, I believe them to be errors. But I do not believe that these sentiments are held by any in the Presbyterian church. For if they were, it would be known, and could be made appear; and if this were done, I believe there is still virtue and faithfulness enough in the Presbyterian church, to apply the constitutional remedy. But I voted against the resolution because,

1st. Those errors are much more clearly marked out and condemned in our Confession of Faith, which I adopt, *ex animo*; and which together with our excellent discipline, is an ample remedy for any evils that may be in our church.

2d. Because I consider our Confession of Faith an infinitely better standard than the "Act and Testimony," and I wish no other.

3rd. Because in my view we could not approve of any part of the "Act and Testimony," without giving encouragement to some men, who are and have been, endeavouring to nullify the acts of the General Assembly.

4th. Because its tendency is to revolution.

5th. Because the "Act and Testimony" is an attempt at an unconstitutional anti-Presbyterian mode of governing the Presbyterian church.

Your friend and brother in the Gospel of Christ.

SAM'L. Y. GARRISON.

BROTHER COONS—In the report of the proceedings of the Synod of Kentucky at its last sessions, as furnished you by the stated Clerk, I perceive a mistake in recording my vote on several of the resolutions founded upon the well known document called the "*Act and Testimony*."

It is my object, in the present communication, to correct the mistake, which I presume has been made by the temporary Clerk. Had I not left Synod before its final adjournment, I should have had the correction made when the minutes were read.

On the first and fourth resolutions, my name is correctly reported. On neither of these resolutions did I record my vote. All the others, five in number, are reported as having been unanimously adopted. Now, it will no doubt be recollected by many members of Synod, (and probably by the stated Clerk himself,) that I expressly declined voting on any one of the resolutions on the subject of the Act and Testimony; and consequently, it is not historically correct to report them as "unanimously adopted."

The true history of the matter is as follows, viz: When Resolution No. 1 was fairly before Synod, the following substitue was offered, viz: "*Resolved*, That we regard the doctrines set forth in the standards of our church, as a clear and satisfactory exhibition of God's truth as revealed in the Scriptures, and that we regard these standards as the bond of our union, and under God the bulwark of our churches' safety." After much discussion, this substitute was withdrawn and another offered which the mover considered as presenting fair ground of compromise—which was likewise rejected.—The vote was then taken on the original resolution; on this first resolution, I voted in the negative, with the *express* understanding that I could enter my dissent with reasons. It was my intention to vote negatively on all the other resolutions, and then to enter my dissent. I offered my dissent; it was rejected. As soon as the other resolutions had passed, I addressed the Moderator and requested my name to be recorded as a *non liquet* on all the resolutions, as preferable to entering either a protest or complaint which would have brought the whole matter before the next General Assembly. I could not conscientiously vote for any of the resolutions, as they stood connected with the Act and Testimony, because they, in my opinion, recognize the constitutionality of that document which I can never admit. It is, to my mind, ecclesiastical nullification in the germ.

Again: The resolutions virtually sanction the course adopted and pursued by the minority of the last General Assembly, which I think to be directly at variance with our form of government, and in violation of our Book of Discipline. Chap. 5, Page 399—404.

Again: These resolutions virtually sanction the Act and Testimony itself, which I believe to be revolutionary in its tendency, and calculated to divide our beloved church.

JOHN H. BROWN.

From the (Frankfort) Commonwealth.

Expedition to Liberia.

It is known to the public that the Kentucky Colonization Society pledged themselves to send out an expedition to Liberia during the present fall. Our plans have been interrupted by the death of our agent, Rev. Wm. P. Macknight, and the great difficulty of procuring some one to fill his place; and we will not be able to fulfil our pledge at the time specified. The Board have now succeeded in making the necessary arrangements, and an expedition, if not providentially prevented, will certainly be despatched during the approaching winter.

The emigrants residing in the upper part of the state, will assemble at Frankfort on the 14th day of January next. Those emigrants living more convenient to Louisville than Frankfort, will meet in that city on the 15th day of January, and those in the south-western part of the state will be received at Smithland by the 19th of the same month, as the expedition passes down the river. The emigrants must be ready for immediate embarkation.

According to our constitution, colored people already free, (other circumstances being equal,) have the preference, and then such as are emancipated for the special purpose of emigration. Emigrants shall not exceed the age of thirty-five years, unless for the special purpose of emigration. Emigrants shall not exceed the age of thirty-five years, unless for special reasons, an exception be made. It is desirable there should be as many *men* as possible. No woman having a family of children can be sent, unless she has a husband to provide for and protect them. The government of the colony is already somewhat oppressed by the number of persons incapable of taking care of themselves. Emigrants must have a good moral character, and be industrious and strictly temperate.

They should be well provided with cotton and woolen clothing, necessary articles for house keeping, farming utensils, such as axes, hoes, &c., and the implements of their particular trade, if they have one.

The Rev. Richard Corwine of the Methodist Church has been appointed an agent of the Board, and will assist in getting off the expedition.

Farther arrangements will be made known in time. Any person who may desire information on the subject, may obtain it, by addressing a letter, post paid, to the undersigned, Corresponding Secretary and General Agent, of the Kentucky Colonization Society.

THORNTON A. MILLS.

Frankfort, Oct. 22, 1834.

Notices of New Books.

The Elements of Biblical Interpretation; by Rev. L. A. Sawyer, A. M.

We have examined this little treatise with much satisfaction. It is emphatically, *multum in parvo*;—containing in 70 pages an amount of *practical* matter for which the student has heretofore had to wade through large volumes. The arrangement is judicious; and the different branches of the subject treated in a simple and perspicuous manner; with a freedom from technicalities which will make the important duty of investigating Divine truth on sound principles, a task level with the capacity of the common reader. It is the duty of every one who reads the Bible to endeavor to ascertain its true meaning. As an aid in effecting this important object we consider this little volume a desideratum.

The Father's Book; or suggestions for the Government and Instruction of Young Children; by Theodore Dwight, Jr.

This is a volume of 200 pages, replete with sound, practical suggestions on the entire management of children. The author declares his object to be, "to suggest to the father of a family, principles and methods for the instruction of children, in intellectual, moral, and religious truths, and for training them up to usefulness and happiness here and hereafter." And well has he accomplished his task. This book should be in the hands of every parent. No one who consults its pages will regret the time allotted to it, or will feel that he has not made a valuable accession to his former stock of knowledge on the highly important subjects of which the work treats.

The Mother's Friend: or Familiar Directions for forming the Mental and Moral Habits of Young Children.

It is hardly necessary to say more of this little volume than that it composes one of *Abbott's Series*. It is a re-publication of an English work, with modifications and additions, to adapt it to the purpose of general circulation in this country. It is truly "The Mother's Friend."

The above works can all be had at Mr. A. T. Skillman's Book Store.

BARNES'S NOTES ON THE ACTS.—A commentary on the first fourteen chapters of the Acts of the Apostles, by the Rev. Albert Barnes, is announced in the Eastern papers as having issued from the press. The commentary on the Gospels by the same author is a highly useful work. If this volume should equal it, it will be a considerable accession in the department to which it pertains. We believe the work has not yet reached the West.

MUNSELL'S MAP OF KENTUCKY.—The appearance of this map has been anxiously expected for some time. The agent is now distributing it to subscribers. We have hardly ever seen a map whose external appearance was so elegant; and it is stated by competent persons who have critically examined it, that in point of accuracy in its execution, it is unsurpassed. The author, Dr. Luke Munsell, has done himself credit, and conferred a favor on the public. It can be had at the subscription price.

ROMAN CATHOLIC COLLEGE OF MISSIONS.—At a recent exhibition of the College *De Propaganda Fide* at Rome, speeches were made in *thirty-two* languages. The students were generally natives of the countries whose language they spoke.

TEMPERANCE IN ENGLAND.—According to the "Temperance Advocate," an English periodical, the number of members of Temperance Societies in England and Wales is *ninety-two thousand two hundred and twenty-three*; there being an increase during the months immediately previous, of more than 3,000 members.

A resolution has been unanimously adopted by the Marine Insurance Companies of New-York, to allow five per cent deduction on the premium of insurance on every ship which shall be navigated without the use of ardent spirits.

Acknowledgement.

Foreign Missions.—A. T. Skillman acknowledges the receipt of the following sums for the A. B. C. F. M.

From the 1st Presbyterian Church, Lexington, $98 25; from the Augusta Sabbath School, $3; from the Presbyterian church, Augusta, $45 56; from the Shelbyville church, $45 00; from the Mulberry church, $25 25; from the 1st Presbyterian church, Louisville, $25 00; Monthly Concert collection in McChord ch., $7 25; Joseph Platt's subscription to Missionary Herald, $1 50; from M. G. Youce, Treasurer of Synod, $1 00; it being the balance of the missionary collection at Synod.

Western Foreign Missionary Society.—A. T. Skillman acknowledges the receipt of $64 18 for the Western Foreign Missionary Society at Pittsburgh—being one half of the missionary collection taken up during the meeting of Synod at Danville.

SUMMARY.

IMPORTED PAUPERS.—A family consisting of the mother and four children have lately been admitted into the Alms House, at South Boston, just imported from St. John, New Brunswick. The woman cannot, or will not tell what vessel she came in, but she states that her passage was paid by the British Society. Such instances are by no means rare; they are of almost daily occurrence. In many cases the owners of the vessels who bring paupers are accountable to the Commonwealth for their support three years, and several have been carried back and landed in the British provinces by the captains who brought them, within a few weeks. A multitude of these abject and degraded beings travel into New England by land from the Canadas, having been sent out from England and Ireland by their parishes. From present appearances it would seem that the frightful pauperism of England is to be transferred to this country.—*Boston Gazette.*

Extraordinary Natural Curiosity.—As Thos. Winter, of Soulby, near Kirby Stephen, was, on the 8th inst., building a stable for the Rev. John Collinson, he had occasion to break a blue whin stone, and in the centre he discovered a small cavity in which was *a living spider with several young ones!* The stone and spider are now in the possession of the Rev. John Collinson who we understand, has taken them with him to his house at Kibblesworth in the county of Durham.—*Berwick Adv.*

Extraordinary Arrival—The Young Chinese Lady—We announce the safe arrival at this port yesterday, in the ship Washington, Capt. Obear, of the beautiful and accomplished, the long looked for and anxiously expected Miss *Julia Soocheeching-chang-king*, daughter of *Hang-wag-tzangtzes-king*, a distinguished citizen of the celestial empire, residing in the suburbs of Canton. This is no *Kingatura Spooner* bubble of editorial romancing, but a bona-fide flesh and blood importation of a living Chinese young lady.—*N. Y. Star.*

Africa.—We learn from Mr. Elliot Cresson, that the ship Ninus commanded by Capt. Parsons, an able and experienced navigator, has been chartered for the Young Men's Colonization Society of Pennsylvania, to take out *their* first emigrants to the new settlement at Bassa Cove. It is intended that she shall sail from Norfolk, on the 24th ult., the anniversary of William Penn's landing. We like to see anniversaries kept by doing good.

It has been mentioned to us that a gentleman of this city, has, this week, given *one thousand dollars* towards the object of the association. This is the second contribution, of one thousand dollars, which the Society has received. Funds are yet needed to complete the objects of the young men.—*U. S. Gaz.*

Seamen.—Mr. Hale—On Sunday morning, 6th inst. I went aboard the Potomac, then lying in the stream, and heard the Rev. Mr. Taylor preach his farewell sermon to her crew before her departure. It was never my fortune to witness a more interesting Sabbath service. The crew, numbering nearly five hundred men, exclusive of marines, manned the gun-deck. A simple table, covered with the star-spangled stripes of the American flag, was the preacher's pulpit. Around him, in the presence of their officers, and amidst the warlike battery of their floating castle, were the men whom he came to address, and for whom he labors. There, environing their beloved teacher, for an hour and a half, they stood so fixed and motionless, that one might have deemed them hewn from stone, had not the language of their faces signified that *souls* too were there, quivering beneath the touch of sympathy, stamped with the seal of the Most High, and destined for immortality. I have seen a letter to Mr. Taylor from one of these men, in which he begs him to go out with him as Chaplain, and tells him that the sailors had agreed, if he would consent to do so, to contribute from their own wages enough to make the salary an inducement.—*Bost. D. Adv.*

Nuisances.—Under this very appropriate head, the Brooklyn, (N. Y.) Advertiser, states that several *Distilleries* are situated in Brooklyn in the most densely populated, and otherwise valuable part of the city—being *nuisances* of the worst kind, marring the beauty, and destroying the cleanliness of the streets—and decreasing the value of property in the vicinity.

Iron Ore in the South West.—The Decatur, (Ala.) Journal, of the 26th ult. mentions that great abundance of the ore of this most valuable of metals, had been found to exist in that and some of the adjoining counties, especially in Morgan and Walker. The ore is said to be remarkably pure; and the Journal adds, as an inducement to the investment in iron works, by capitalists, that better seats for water power, can no where be found in the Western Country.

The cholera has appeared at Fortress Monroe, (Old Point Comfort,) and has prevailed to a considerable extent, though in a mild form. Out of 100 cases, only eight deaths had occurred.

MARRIED—On the evening of the 21st ult. by the Rev. Dr. Matthews, Rev. HENRY J. VENABLE, Missionary to Eastern Africa, to Miss MARTHA A. MARTIN, daughter of the Rev. Wm. W. Martin, of South Hanover, Ind.

On the same evening, by the Rev. John Finley Crowe, Mr. JOHN M. M'CHORD, A. B. to Miss SARAH D. SIMINGTON, all of South Hanover, Indiana.

In Scott county, Ky. on Thursday evening, 2d ult. by the Rev. S. Salisbury, Mr. D. L. REID, of Madison, Ind. to Miss SARAH LYLE, of the former place.

OBITUARY.

[COMMUNICATED.]

DIED—In this City, on Friday last, at the residence of Maj. Wooley, Mr. JOHN HOWARD, at the advanced age of 103. He was born in Goochland county, Virginia, near Carter's Ferry. His father, Col. Allen Howard, placed him at the age of 15, with the celebrated Samuel Davis (who was afterwards President of Princeton College, and who received into his family six young gentlemen) for instruction. After spending three years with Mr. Davis, Mr. Howard united with the church; a rare instance at that time of a youth with a liberal education and peculiar advantages, put early in possession of a valuable property, and the expectation of considerable more, which he realized. Notwithstanding the allurements of fortune and the dissipated place and age in which he was brought up—it pleased Providence to convert him amidst these temptations, and make him an eminent and an exemplary member of the Presbyterian church, which he adorned upwards of *eighty* years. He was a strict observer of the Sabbath, and when travelling, on that day always rested. He was conscientious in the discharge of his christian duties. Enoch like, he walked with his God. He had outlived all his family, except his second daughter. His only son, Gov. Benj. Howard, died in St. Louis in 1814.

Mr. Howard was an early adventurer to this country. He made a settlement at Boonsborough, in June 1775. He was a firm and decided Whig in the old revolution; and was a volunteer at the battle of Gullford, when in the act of taking a wounded man from the field he was attacked by Tarlton's light horse, and received five wounds, three of which were pronounced mortal by the Surgeon who dressed them. His sight and activity continued good until his hundredth year. He never used spectacles, and would ride with ease thirty miles a day, and walk several to visit his neighbours in preference to riding. An unfortunate fall injured him so severely that he was confined to his bed upwards of two years. In that time he has been a pattern of untiring patience and resignation, and was never heard to murmur or repine. Previous to his fall his bodily vigor was such as to promise a comfortable life of eight or ten years.

"Mark the righteous and the perfect man,
His end is peace."
"Servant of God well done;
The battle's fought, the victory won—
Enter thy Master's joy."

NEW BOOKS.

THE Token and Atlantic Souvenir, for 1835, with splendid engravings; The Christian Year, by Kible; Waddington's Church History; Vol. 21 Boy's and Girl's Library; Notes of a Traveller through the Middle and Northern States; The Mother's Friend, by Abbott; Combe's Physiology; Prout's Bridgwater Treatise; Corner Stone, by Abbott; Mede's Family Prayers; Biblical Interpretation; The Father's Book; a new supply of the Mother at Home.

Just received and for sale at SKILLMAN'S Book Store, Main-Street.

Lexington, Oct. 29, 1834. 16-tf

ATTENTION.

THERE was missing from the pasture in the neighborhood of Danville, during the meeting of the Synod of Kentucky, a light *SORREL HORSE*, 3 years old last spring, about 15 hands high, short body, long-tail, some white in his face, and a little (perhaps) on one hind foot, shod before, shoes worn, trots rather heavily, walks fast, and paces a little. It is presumed he was rode away by some negro, and may be in some of the adjacent counties or neighborhoods. Will some kind friends make enquiry—examine the stray pens at Lancaster, Stanford, Nicholasville, &c., and if successful, address me at Harrodsburg.

THOS. CLELAND.

Harrodsburg, Oct. 25, 1834. 16-3w.

Augusta Boarding School,
UNDER THE CARE OF MR. COLE.

THIS institution is intended for the instruction of Young Ladies, in all the essential branches of a good female education.

It will be conducted by competent instructors, and no effort will be spared by the principal to make this school all that can be desired.

There will be two sessions in a year, of twenty-three weeks each. The first session to begin on the first Monday of September.

TERMS IN ADVANCE.

Boarding, tuition, class books, fire and lights, per session,	$60 00
Day Scholars: Primary class, per session,	8 00
Junior class, "	10 00
Senior class, "	12 00

Music at the usual charge.

Mr. COLE has permission to refer to Martin Marshall, Esq., General John Paine, Arthur Thome, Esq.; and Rev. President Fielding, Professors Bascom, McCowan, and Tomlinson, of Augusta College; and Dr. P. Buckner.

P. S. This school has been in operation nearly a year, and has now upwards of 50 pupils.

Augusta, Ky. Oct. 20, 1834. 15-2w.

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent.

JAS. G. McKINNEY.
E. U. BERRYMAN.

Sept. 24, 1834. 11-2m

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.

October 15, 1834. 14-tf.

Kentucky Christian Almanac
FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.

Lexington, Oct. 22d, 1834. 15-tf.

DR. ABERNETHY'S
HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.

Lexington, October 1, 1834. 12-tf

EDUCATION.

THE subscriber informs his friends and the public that he has removed his school in the block of buildings of L. Randall & Co.'s Grocery, and a few doors below the Intelligencer Office.

For terms, apply at the room of

J. DABNEY DAWSON.

Lexington, October 22, 1834. 15-tf

Stanford Academy,

FOR the ensuing year is to be under the associated direction and instruction of TIMOTHY ROOT and ALEXANDER MCKINNEY.

The school is to be divided into two departments; the Ladies entirely separated from the Gentlemen.

Instruction in Music on the Piano Forte, if desired, in the Ladies' department, will be given. The little village of Stanford is retired, healthy and moral. Boarding cheap. Tuition, $12½ per session of five months. And all that is needful to make this rank among the best institutions of the kind in the country, is a liberal patronage. And from past experience, we fondly anticipate all the attention and patronage we think ourselves deserving.

TIMOTHY ROOT.

Stanford, Ky. Oct. 20th, 1834. 15-3w*.

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms.

J. P. E.

October 8, 1834. 13-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware*.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52 tf

A Hymn.

Oh! never, never canst thou know
What then for thee the Saviour bore,
The pangs of that mysterious wo
That wrung his frame at every pore;
The weight that pressed upon his brow,
The fever of his bosom's core!
Yes, man for man perchance may brave
The horrors of the yawning grave;
And friend for friend, or child for sire,
Undaunted and unmoved expire,
From love, or piety, or pride—
But who can die as Jesus died!

A sweet but solitary beam,
An emanation from above,
Glimmers o'er life's uncertain dream,—
We hail that beam, and call it love!
But fainter than the pale star's ray
Before the noontide blaze of day,
And lighter than the viewless sand
Beneath the wave that sweeps the strand,
Is all of love that man can know,—
All that in angel's breast can glow,—
Compar'd, O Lord of Hosts, with thine
Eternal—fathomless—divine!

[From the Annals of Education.]

Dangers of College Life.

Rebellions in colleges have recently excited much conversation and anxiety. We have more than once expressed our conviction, that there is a radical defect in the plan of our colleges. We have said, and we are still persuaded, that much of the difficulty of governing our colleges, 'arises from *the attempt to educate men and boys in the same establishment.*' It seems to us demonstrable, that 'the same regulations, the same inspection, the same system of discipline cannot be applied to both.' We must still repeat what we formerly said of the remedy.

'There seems to be no mode of obviating the evil, but to establish some line of separation. Let our colleges gradually raise their requisitions, until they receive only young men, and let them be treated accordingly. Let them provide gymnasia and higher schools, where younger pupils shall be under constant care and inspection at all hours, and not thrown into the midst of the temptations and facilities for evil which our colleges present, while neither reason nor experience are sufficiently matured to protect them.*'

The following graphic picture of the interior of college life, from Abbott's 'Corner Stone,' will amuse our readers, while it will illustrate the dangers to which we refer.

'I must say a word or two, now in regard to the ordinary routine of daily life at college.—Very early in the morning, the observer may see light at a few of the windows of the buildings inhabited by the students. They mark the rooms occupied by the more industrious or more resolute, who rise and devote an hour or two to their books, by lamp light on the winter mornings. About day, the bell awakens the multitude of sleepers in all their rooms, and in a short time they are to be seen issuing from the various doors with sleepy looks, and with books under their arms, and some adjusting their hurried dress. The first who come down, go slowly, others with quicker and quicker step, as the tolling of the bell proceeds; and the last few stragglers run with all speed, to secure their places before the bell cease to toll. When the last stroke is sounded, it usually finds one or two too late, who stop suddenly, and return slowly to their rooms.

The President or one of the Professors, reads a portion of Scripture by the mingled light of the pulpit lamps, and the beams which come in from the reddening eastern sky. He then offers the morning prayer. The hundreds of young men before him exhibit the appearance of respectful attention, except that four or five appointed for the purpese, in different parts of the chapel, are looking carefully around to observe and note upon their bills the absentees. A few also, not fearing God or regarding their duty, conceal under their cloaks, or behind a pillar or a partition between pews, the book which contains their morning lesson:—and attempt to make up, as well as the faint but increasing light will enable them, for the time wasted in idleness or dissipation on the evening before. When prayers are over the several classes repair immediately to the rooms assigned respectfully to them, and recite the first lessons of the day.

'During the short period which elapses between the recitation and the breakfast bell, college is a busy scene. Fires are building in every room:—groups are standing in every corner, or hovering around the newly made fires—parties are running up and down the stairs two steps at a time, with the ardor and actively of youth:—and now and then a fresh crowd is seen issuing from the door of some one of the buildings, where a class has finished its recitation, and comes forth to disperse to their roooms:—followed by their instructor, who walks away to his house in the village. The breakfast bell brings out the whole throng again, and gathers them around the long tables in the Common's Hall, or else scatters them among the private families in the neighborhood.

'An hour after breakfast the bell rings to mark the commencement of study-hours:—when the students are required by college laws to repair to their respective rooms, which answer the three-fold purpose of parlor, bedroom, and study to prepare for their recitation at eleven o'clock. They, however, who choose to evade this law, can do it without much fear of detection. The great majority comply, but some go into their neighbor's rooms to receive assistance in their studies, some lay by the dull text-book and read a tale or play a game; and others, farther gone in the road of idleness and dissipation, steal secretly away from college, and ramble in the woods, or skate upon the ice, or find some rendezvous of dissipation in their village, evading their tasks like truant boys. They, of course, are marked as absent; but pretended sickness will answer for an excuse, they think, once or twice and they go on, blind to the certainty of the disgrace and ruin which must soon come.

'The afternoon is spent like the forenoon, and the last recitation of the winter's day, is just before the sun goes down. An hour is allotted to it, and then follow evening prayers, at the close of which the students issue from the chapel, and walk in long procession to supper.

'It is in the evening, however, that the most striking peculiarities of college life, exhibit themselves. Sometimes literary societies assemble, organized and managed by the students, where they hold debates, or entertain each other with declamations, essays, and dialogues Sometimes a religious meeting is held, attended by a portion of the professors of religion & conducted by an officer; at other times the students remain in their rooms, some quietly seated by their fire, one on each side, reading, writing, or preparing the lessons for the following morning:—others assemble for mirth and dissipation, or prowl around the entries and halls, to prepetrate petty mischief, breaking the windows of some hapless Freshman,—or burning nauseous drugs at the keyhole of his door, or rolling logs down stairs, and running instantly into a neighboring room so as to escape detection;—or watching at an upper room to pour water unobserved upon some fellow student passing in or out below;—or plugging up the keyhole of the chapel door, to prevent access to it for morning prayers;—or gaining access to the bell by false keys, and cutting the rope or filling it with water to freeze during the night:—or some other of the thousand modes of doing mischief to which the Sophomore is instigated by some calculating, and malicious mischief-maker in a higher class. After becoming tired of this, they gather together in the room of some dissolute companion, and there prepare themselves a supper, with food they have plundered from a neighboring, poultry yard, and utensils obtained in some similiar mode. Ardent spirits sometimes makes them noisy;—and a college officer at half past nine breaks in upon them, and exposure and punishment are the consequences;—disgrace, suspension, and expulsion for themselves, bleeding hearts for parents and sisters at home. At other times, with controlled and restrained indulgence, they sit till midnigh, sowing the bitter seeds of vice, undermining health, destroying all moral sensibility, and making almost sure the ruin of their souls.

'In the mean time, the officers of the institution, with a fidelity and an anxious interest, which is seldom equalled by any solicitude except that which is felt by parents for their children, struggle to resist the tide. They watch, they observe, they have constant records kept and in fact, they go as far as it is possible to go in obtaining information about the character and history of each individual, without adopting a system of espionage, which the nature of the institution, and the age of a majority of the pupils, readers neither practicable nor proper. They warn every individual who seems to be in danger, with greater and greater distinctness, according to the progress he seems to be making and as soon as evidence will justify it, they remove every one whose stay seems dangerous to the rest; but still the evil will increase, in spite of all the ordinary human means, which can be brought against it.'

*Vol. 4. p. 180.

Spirit of Emulation.

From a Review of Emerson's Memoirs in the Annals of Education.

It is well known that he strenuously maintained the utility of exciting emulation as a motive to study; and he believed it one means of insuring his success. He was the only one among its advocates, whom repeated solicitations and demands have drawn forth in a defence which our readers have seen in the second volume of this work. His own mind was doubtless much influenced by the love of approbation, a propensity of great value within proper limits, but which rarely endures excitement, and still more rarely needs it. He found the desire of superiority a powerful means of rousing him to study, and preserving him from temptation, amidst the dangers of a college life. But in later years, higher motives certainly stimulated his effort. His soul evidently burned with the desire to do good. In the course of much familiar intercourse with him, we have often seen the whole armor of his mind poured forth in desires and efforts for usefulness; but we never saw or heard of an exhibition of the spirit of *rivalry*. Indeed, his own definition of the emulation he approved—*the desire of superiority for the sake of doing good*—removed him from the ranks of those who advocate this desire as the *motive* or *end*—for the end he proposed was usefulness. Indeed, some who heard him discuss this subject at the last meeting of the American Institute which he attended, considered him as abandoning all defence of *personal rivalry*.

We have been confirmed in this view of the case, from the fact that we have never found reason to believe this feeling was strongly excited by his pupils. The testimony of those with whom we have conversed, may be summed up in the remark of one of his pupils, quoted in the volume before us, concerning his school—'*Here I was taught that knowledge was desirable, principally as a means of usefulness to others; and that literary selfishness was as sinful as any other selfishness.*'

But his own advice to a brother seems to us to point to other motives, as higher and nobler.

'I used to study night and day, that I might gain the character of a good scholar, that I might be a learned man—not that I might do good in the world. My brother, learn wisdom from my folly. When you leave college may your education be worth ten times as much as mine was. Do not study in order to shine as a great man, but in order to do good.'

We cannot but ask, who would feel himself unauthorized to indulge personal rivalry, if this motto were enacted into a law of our schools, 'DO NOT STUDY TO BE A GREAT MAN, BUT IN ORDER TO DO GOOD!' Who that should act upon it, could feel the need of a motive so inferior, or allow it to influence him without self-reproach? Such practical opponents of emulation accomplish more than labored arguments! May they be multiplied an hundred fold!

HEART WORK.—says Flavel, is a hard work indeed. To shuffle over religious duties with a loose and headless spirit will cost no great pains; but to sit thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance on Him; this will cost thee something. To attain a facility and dexterity of language in prayer, and put thy meaning into apt and decent expressions, is easy; but to get thy heart broken for sin, while thou art confessing it; melted with free grace, while thou art blessing God for it; to be really ashamed and humble, through the apprehension of God's infinite holiness, and to keep thy heart in this frame not only in, but after duty, will surely cost thee some groans and pains of soul. To repress the outward acts of sin, and compose the external part of thy life in a laudable manner, is no great matter; even carnal persons, by the force of common principles, can do this; but to *kill the root of corruption within*, to set and keep up an holy government over thy thoughts, to have all things lay straight and orderly in the heart, this is not easy".

Affecting Case.

Of the effects of intemperance, and the want of decision of character.

From an Address of the Rev. John A. Yates, Professor of Oriental Literature in Union College.

"It is nearly twenty years since, that a youth from the interior of the country, was sent to one of our populous towns to complete his academic and collegiate education. He was the only and beloved child of a widowed mother. He possessed talents of a high order, industrious habits, pleasing address, a joyousness and hilarity of disposition, which gathered around him a numerous circle of friends and associates. As his mind developed itself, he exhibited a fascinating power of conversation, and that brilliancy of wit which has always exposed its possessor to the temptation of conviviality. With the ardor of his temperament, and beyond the reach of parental restraint, he yielded to these temptations, and fell into painful and frequent excesses. It was agonizing to see the fangs of the destroyer first imprint themselves upon a victim so costly. At this time, he received those kind and tendor remonstrances, which can be dictated only by a mother's heart, and written by a mother's hand. He was melted. Weeping and kissing the letter, he made a vow to reform. He did so; but in his attempt, he found no sympathy: none with whom he dare converse on his reformation. Obliged not only to resist an incipient habit, but also to sacrifice the enjoyments of friendship—he relapsed. His career increased in rapidity, and he was shortly afterwards obliged to leave the institution of which he was a member, and retire to a neighboring village. In that place he was accidentally visited one evening by a class mate. 'I am the most miserable of all beings,' he exclaimed—'there is a letter from my mother, in which she forbids me her presence for ever, saying, that it will kill her to see her only child a profligate son. I would like indeed to die. My prospects are blighted; and if I live, I shall be nothing but a poor drivelling wretch.' He was urged to attempt his reformation, from considerations of his youth, and the natural reflection, that the severe measure of his parent was suggested in the agony of maternal affection for his recovery. He did reform; was restored to college, received his degrees; returned home; commenced his professional studies, and once more revived the fond hopes of his devoted parent and his affectionate friends. But during all this time, he had combatted his habits and his passions *alone*. No one seemed to encourage him in his reformation; no one gave him a smile of approbation; and still less could any one be found to whom he could express his fears or his hopes, and find that sympathy in his feelings, without which friendship and affection are spiritless, and a mockery. But if none stood by him in his career of virtue, hundreds were found to give strength to his temptations, and zest to his forbidden pleasures. He fell. One relapse followed another, until a fearful career of profligacy was the result, in which he sought the city of New York, as a wider field for the indulgence of his habits.

Two years after this event, the same person who had visited this young man in a village near the college, was travelling through the city of New York, to the interior of New Jersey. Going on board a steam boat, his attention was attracted to a person stretched on the deck, and wrapped in a cloak. His curiosity was excited, and approaching the individual, he was shocked at recognizing, in the blood-shot eye and haggard countenance, the features of his college companion. He arose, and though partially inebriated, was conscious of his situation. "Are *you* here?" exclaimed the young man. "*Now*, no more preaching; no more advice; my best friend is my bottle." "What are you doing and where are you?" inquired the other. "I've been in New York, and am now going to Philadelphia, to see my friend D——. You know we have had many a merry hour; I mean to have another. My physician says, I must shortly die with my present habits; the *best* advice he ever gave me; and I think I may as well die in Philadelphia as in New York." He was beyond the reach of expostulation, and an hour afterwards, in a state of sottish insensibility. He went to Philadelphia; visited his friend; was received with kindness and cordiality. "My dear friend," said he, "I have come to see you and revive *old times*." "I am rejoiced that you have come," replied the Philadelphian. "I wish you would stay with me; but do not allude to *old times*; they comprise the most painful period of my life, and the recollection is attended with shame and repentance." The poor man now *felt himself alone in his dissipation*, and accordingly yielded to the entreaties of his friend, and resolved to reform. He did so for the third time; returned home, and raised his mother from a bed of sickness, to which she had been reduced by his profligacy. *But he stood alone.* Again, in a thoughtless moment, he touched the maddening poison, and for the last time relapsed—a moral maniac! He rushed from his native village; went to New York; from thence to New Orleans, as a deeper sink of pollution. There, harrassed, with debt, haunted by remorse, and maddened with his habits, he fled to Cincinnati. In that place, he who had commenced a few years before, a life, with prospects clear and unclouded; with wealth, with talents with friends, became through the *want of decision*, a begging pauper, a loathsome sot, supported by the refuse of the town; a gross pander of sensuality; until, passing through the main street, he laid down at noon-day, in the kennel for his couch; its putrid filth for his pillow, and——*died*.

His mother! his mother! She rests with a broken heart, under the green sward of the village church yard. Good God! what will thy book of rememberance unfold for poor, fallen, sinful man!

EFFECTS OF A BOTTLE OF WHISKEY—*Nashville, (Tenn.) Sept.* 17.—*Distressing Accident*—The following letter, from Joel M. Smith, Esq., which has been furnished by the politeness of Col. Armstrong, Post-master of this city, gives the details of an accident which occurred on Saturday last, near Liberty, in Smith county;

Sparta, Saturday night, Sept. 13.—12o'clock.

DEAR COLONEL,—It falls to our lot to inform you of a most shocking accident which occurred about two o'clock this afternoon. After leaving Liberty and proceeding about ten miles towards this place, the driver (Mr. Purnell) stopped at a house on the road, filled a bottle with whiskey, and proceeded about one and a half miles on a very smooth road, when he suddenly fell from his seat, both wheels passing over his neck and head, which terminated his earthly existence in a few minutes. The horses became frightened, ran off with the stage, and after going about 60 yards it upset and immediately struck a tree, threw the two wheel horses, killed one (or intirely ruined him) and broke the stage in pieces. There were five passengers in the stage, and a young man sitting with the driver, who jumped off without much injury. Mr. Hewel, who left Nashville with me, was slightly hurt, and also a lady with her little daughter, about seven years old, were both considerably hurt, but I hope not dangerously. I escaped without the least injury, as did also Mr. Matlock. I caused the mail to be taken on immediately; and partly on a bareback horse with my trunk before me, and partly on foot, I arrived here safe, twenty-four miles. Your's truly,

J. M. SMITH.

Choice Sayings.

Humility is a very convenient thing to many; their whole religion consists in it; always self-accusing, always complaining of themselves, they offer to God a broken heart; like the furrow gone over by the plough but not by the sower.

It is with Christian truth as with the air we breathe, the elements of which combined, give life; separated, destroy.

It is harder sometimes to pardon injuries than ridicule.

Weakness is not the same with flexibility. The man who yields in small things, but resists in great things, the man who stoops to conquer is not a feeble man. A river winds humbly round even a slight mound; but nothing can stop it, and it is sure to reach the sea.

I sigh to think how little it takes to make me hate those I love. What then is my love?

We can bear better to be excelled than to be equalled.

An error is often the more dangerous for being near the truth.

CHOICE SAYINGS OF WILLIAM PENN.

If thy servant be faulty, strive rather to convince him of his error, than to discover, thy passion, and when he is sensible, forgive him.

Remember thy servant is thy fellow creature, and that God's goodness, not thy merit, has made the different betwixt thee and him.

If we would amend the world, we should mend ourselves, and teach our children to be—not what we are—but what they should be.

We are too apt to teach children to be pleased, not with what is best, but with what pleases best.

Do good with what thou hast, or it will do thee no good.

Adversity is the school of wisdom, and oftentimes the way to eternal happiness.

"The thing which hath been," saith the wise man, "is the thing which shall be;" and so indeed we find it. "Many would be glad to have the Spirit to sit as a refiner upon their lips, that they may be able to *speak spiritually*; but few are willing that he should sit as a refiner in their hearts, to melt and consume their self-will, and purge out of them all secret inclination to sin. Abundance have learned to *talk parrot-like of the Spirit*, and pretend greatly to things spiritual; who yet declare by their lives, as those mentioned by St. Jude, that they are altogether 'sensual, having not the Spirit;' that they have received no other spirit but that of the world."—*Worthington.*

Mr. Stephenson, the celebrated engineer, says he will not be satisfied until the journey from Liverpool to London is made in two hours, being at the rate of a hundred and four miles an hour! He has already travelled forty.

Almost all sorts of vegetables and fruits, says the New-York Journal of Commerce are selling in our market at unusually high prices. Irish potatoes command 45 or 50 cents by the quantity. Apples sell at 50 cents to a dollar. Turnips are about the same price with potatoes.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

Wanted

AT this Office, an apprentice to the printing business, about 15 or 16 years of age: one from the country would be preferred. Recommendations that the person has a good moral character will be required.

Lexington, Sept. 17, 1834.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

JAMES MARCH.

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1383. 48-tf

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE

Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington, June 11th, 1834. 49-by.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

☞TRUSSES.☜ JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be very thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble six pence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.

Lexington, Sept. 17, 1834.